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Reliquiae Tenebrae – Daemonia  
Interlineata – Project AngelBook –  
Volume XII – Part 11  
By Ezekiel Redik Yarbrough (DBM  
ECLIPZE)

## Liminal Archivist's Note

### On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

The Yoruba believe that there is a god, Ori, who supervises people's choices in heaven. Literally, ori means 'head' or 'mind', because that is what one chooses before birth. If someone chooses a wise head, i.e. intelligence, wisdom, he will walk easily through life, but if someone chooses a fool's head, he will never succeed anywhere. Ori could be considered as a personal god, a sort of guardian angel who will accompany each of us for life, once chosen. Even the gods have their Ori which directs their personal lives.

...The Yoruba (Nigeria) believe that each person has at least three spiritual beings. Firstly there is the spirit, emi, literally 'breath', which resides in the lungs and heart and is fed by the wind through the nostrils, just as the fire is fed through the twin openings in the blacksmith's bellows. This emi is the vital force which makes a man live, that is, breathe, rise up, walk, be aware, be active, work, speak, see, hear and make love. There is also the shadow or shade, ojiji, which follows its owner like a dog. When he dies, it awaits his return in heaven. The third is the eleda 'spirit' or ori 'head', also translated as 'guardian soul'; from time to time it has to be 'fed' by sacrifices. At death these spiritual aspects of a person leave the body and wait for him or her in heaven. An individual is expected to return to his clan as a newborn baby.[17]

The terms KA, BA, and ZA were taught to me by my later initiators, who received them from Victor. I have also been told that Victor gave Ka, Ba, and Sa as a possible interpretation for the parts of the self in Egyptian. He also said it was a simplification of a more complex system. According to Victor, "Sa" could also be pronounced "Za," and that is how he sometimes pronounced it.[18]

...the spirits of the ...Ka, the astral body; principle of the body and protective genius... Higher up, the Ba, soul, sublime, and multi-leveled. Next comes the Sahu, part of the spiritual self and is the spiritual body otherwise called the spiritual body. ... There is also the Sa, the higher force, essential energy of all.[19]

The KA-BA-ZA sequence, which is not in universal use among Feris, does have the advantage of being easier to chant. My personal preference for writing or talking about the Three Souls is to alternate the Vivi-Emi-Ori sequence with the English phrases, but when chanting, I use the KA-BA-ZA.

#### Footnotes

[1] Personal communication from Phoenix Willow of the Vicia line of Feri

[2] Anderson, Cora, *Fifty Years In The Feri Tradition*, 1994, privately printed; reprinted Albany, CA, 2004, Acorn Guild Press and available at <http://www.lilithslantern.com>

[3] Portions of this section are inspired by "The Three Souls Of Night Hares," an article by Willow Moon based on written and oral material from many sources, in *Witch Eye: A Zine Of Feri Uprising* #3, 2000.

[4] Kala: from a Huna term. The way this word is used in Feri encompasses the concepts of purification, reclaiming energy that is bound up in obsessions, getting clear of spiritual obstacles, getting all three souls aligned and open to each other, and so on. I will be writing more on this subject.

[5] In Baruch, Inni, "Speaking With Victor Anderson," Connections magazine, Winter 2001, vol. 9, no. 4, p. 6

[6] Ibid.

[7] "Neurotransmitters," in Women's Center for Mind-Body Health, Mind-Body Science online at <http://womensmindbodyhealth.info/science32.htm>. The work of Candace Pert on neuropeptides as free-floating physical bases for emotions is seminal in this field. An excellent interview with her can be found online at <http://www.nyu.edu/classes/neimark/pert.html>

[8] In the early years of Faery, an actual raw egg was used, but since the health risks of eating raw eggs have since been established, an imaginal egg works just as well.

[9] Blake, William, in a letter to Thomas Butts, Nov. 22, 1802

[10] Baruch, op.cit., p. 45

[11] Adapted from material passed to me by Willow Moon and others.

[12] Anderson, Victor, unpublished manuscript.

[13] Anderson, Victor and Cora, *Etheric Anatomy: The Three Selves And Astral Travel*, Albany, CA, 2004, Acorn Guild Press

[14] Heidreck, Bill, "An Abramelin Ramble," online article at <http://www.digital-brilliance.com/kab/abramel.htm>

[15] Personal communication from Phoenix Willow.

[16] According to Phoenix Willow: Vivi is also an infrequently used Creole word for "child," with the possible additional meaning of "life." Also in Creole, we find vi, meaning "life, child," vivan, meaning "alive, living," and viv, meaning "live." They are all probably in the same constellation of meaning with vivi -- and all seem to be derived from the French vie, "life," and/or vivre, "to live." In modern Fon, we also find vi, meaning "child," and vivi, meaning "sweet, pleasant, to one's liking." Fon is the native tongue of Benin, a west African nation formerly known as Dahomey. As with Creole, modern Fon has been significantly influenced by the French language

[17] "Every human being has been given a 'head,' or destiny, prior to birth that can only

be foreseen and arbitrated through divination. However, each person also has the ability to tap the power of this 'inner head' (ori inu) to achieve their full potential in life. One's character and personality are said to emanate from this inner head." --  
[http://www.africans-art.com/index.php3?action=page&id\\_art=628](http://www.africans-art.com/index.php3?action=page&id_art=628)

[18] Personal communication from Phoenix Willow.

[19] [http://www.sibyllinewicca.org/history/hist\\_egypt6.htm](http://www.sibyllinewicca.org/history/hist_egypt6.htm). Reference thanks to Phoenix Willow.

Part Two

<http://www.wiggage.com/witch/feriladder.html>

33 captures

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About this capture

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Beginning A Daily Practice:

a practical prescription for those new to Feri

by valerie walker

Part 2, © 2005

The Ladder of Hestia, a meditation

As I said in Part One of these practices, my overall purpose in daily practice is to take the energy of the earth and run it through each of the chakras, each doing its own particular job as it flows through, then going to the crown and adding energy from God Herself and the gods, mixing the energies and letting them flow downward again, filling me and clearing out all the pipes, (so to speak.) I think of the element of fire throughout the exercise, because I feel the individual goddesses at each chakra burning away what I want to get rid of, and replacing it with their individual qualities of healing, creative force, courage, love, clear communication, mental clarity, and grace. If you will take these exercises, do them daily, and make them your own (rewriting them if you feel called to do so), you will learn the inner alchemy from the inside out, which is really the only way to make it anything but another academic subject. For this particular exercise, if you will attempt to place your hands in the appropriate mudras shown in the illustration below, it will help your body remember what you are doing; repeated performances of this meditation will help it become a dance, even while you sit.

Assume a comfortable position, either standing or seated. Breathe deeply from the solar plexus, filling and emptying your lungs completely at least three times. Feel the energy in your body, and pull it in from your extremities into the center of your body.

Let all the tension, aches and pains, and other distractions both positive and negative coalesce into a ball of energy. Locate that ball of energy a little below your navel, at the point called in tai chi the dan tien. Bring in as much of your energy into this ball as you can, and then send the ball down your spine, dividing at the base of the spine and sending the energy down each of your legs to the floor.

Feel the energy reaching out, sending tendrils, roots, into the floor, down through the structure of the house. Feel the energy roots tunnel into the earth, go down past the



layer of earth and into the rocks beneath. Send the energy down through the rocks, deep into the center of the planet, deep into the place where the rocks are molten, where the hearth-fire of Hestia plays at the center.

Join your energy with that fire in the earth. Let it become one with the fire at the heart of the earth, let it become purified by that fire.

[Pause as long as you need to.]

Now begin to take back your individual energy, burnt clean and purified by Hestia's fire. Bring the energy back up the roots you put down, pulling the roots after you as you let the energy rise up through the cooled rocks, up through the layers of rock, earth, floor, and back into your body again.

Pull the energy up into the base of your spine, and join it with any lingering distractions left in your body. Bring it into the root chakra, envisioning it as deep red, the color of blood, of the interior of your body. Spiral the energy around your spine from front to right, back, left, then center and up to the next chakra, chanting with each direction: GULA (pronounced "goo-lah"). Feel the power of Gula, the Queen of Physicians, to heal you of physical blockages and help you to survive and meet your bodily needs.

Send it up to the navel chakra, changing its color as you move up from deep red to orange, the color of fire, of anger and of creativity. Spiral the energy front, right, back, left, up, chanting with each direction: ANAT ("ah-naht"). Feel the power of the Warrior Queen Anat to take your anger and turn it into creative force, innocent sexuality, and pleasurable fruitfulness.

Continue upward to the solar plexus chakra, changing the color of the energy to yellow, and dissolving all your doubts, fears, anxiety, guilt, and shame in the pure light of courage. Spiral the energy front, right, back, left, up, chanting with each direction: TANIT ("tah-neet"). Feel the power of Tanit, Serpent of Wisdom, to give you courage: courage to be who you are, and courage to take the leap to the next stage.

Send the energy up yet again to the heart chakra, changing the color to green. Spiral the energy front, right, back, left, up, chanting with each direction: ISIS ("ee-sees"). Feel the power of Isis, Queen of Heaven, to melt your heart and take away mental blockages which get in the way of your ability to give and receive love.

Continue to the throat chakra, changing the color to turquoise. Spiral the energy front, right, back, left, up, chanting with each direction: NEITH ("neeth"), and feel the power of Neith, the Goddess of the unseen and limitless sky, to bring you clarity and freedom in telling your own Truth, whether in speech or writing or whatever medium She inspires you to use, and banishing misunderstanding and confusion.

Let your consciousness rise yet again to the third eye chakra, changing the energy's

color to indigo. Spiral the energy front, right, back, left, up, chanting with each direction: PSYCHE ("sigh-key"), and feel the clean clear power of the concentrated mind which lets you know your own Truth. Banish ignorance and welcome knowledge, and welcome, also, the mental courage to take the leap from being human to being part of the divine.

Keep the energy flowing up to the crown chakra, changing its color to violet. Spiral the energy front, right, back, left, up, chanting with each direction: KORE ("kor-ay"), letting the violet light spiral around your head and up out the top. Let the goddess Kore, the Nameless Maiden, serve as the link between that which is below and that which is above. Let her breathe the violet energy up to the gods in devotion and receive it back from them, circulating it throughout your body. Allow her to dissolve and banish all obsessions and bring you blessing.

As you do this, sense that Kore is sending the energy up to Hestia, she who represents the voice of the gods as you envision them. Feel the energy go up to the outer confines of your aura, and chant HESTIA. Hestia will give you your mission; all you need to do is listen.

Finally, ask Hestia to send the energy up and out to the Star Goddess, the Lady of the Three Roads and the Spaces Between, the Circumference which is the Center of all, the unknowable, illimitable Ground of Being. Chant: HECATE ("heck-ah-tay"), and feel your offering raining back down through you as divine grace. Feel yourself at this particular place, at this particular instant of time. Rest in this knowledge: be here now.

#### Exercise: The Descent Of Inanna

Energy sent upward along the Ladder of Hestia in order to evoke the positive qualities of the Goddess and chakras may also be used in a downward direction to dispel blockages and bindings. The image I like to use is the descent of Inanna into the underworld, where she has to give something up at each stage: her crown, her robes, her jewels, and so on, and enter into the Underworld naked and suppliant.

To work the Ladder downways, first work upward and become energized with a short KA-BA-ZA and HA Prayer. Then beginning with Kore, work down, saying five times each:

In Kore's name, I release myself of all obsession

In Psyche's name, I release myself of all confusion

In Neith's name, I release myself of all misunderstanding

In Isis' name, I release myself of all apathy

In Tanit's name, I release myself of all guilt and shame

In Anat's name, I release myself of all fear

In Gula's name, I release myself of all those things which bind me

Then take the things you have released and send them into the fire of Hestia at the center of the earth. Say:

May my feet find the path,

May the path find my feet,  
And may I always follow the golden thread.  
In Hestia's name, so mote it be.

Then bring the purified energy back up into your body and do the Ladder as described previously, make kala, or both. chart of the Ladder: colors, chakras mudras, and soul connections

The Ladder of Hestia, showing colors, mudras. chakras, and soul connections.

Goddesses Of The Ladder  
Gula , Queen of Physicians  
Anat, Light of the Creative  
Tanit, Crossing the Gap  
Isis, Queen of Heaven  
Neith, Speaker of Truth  
Psyche, The Keen Blade of Discrimination  
Kore, Shamanic Connection  
Hestia, Lost Goddess  
Hekate, Lady of the Three Roads  
<http://www.wiggage.com/witch/gula.html>  
18 captures  
26 Mar 2006 - 30 Sep 2018  
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About this capture

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Gula, Queen of Physicians

compiled by valerie walker

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Area/people: Sumer

Titles: The Great Physician, Queen of Physicians, Lady of Birth and Mother of Dogs, "the lady who restores to life"

Field of influence: The internal heat of the earth. Healing, therapeutic arts; Goddess who wrote a man's destiny at his birth, was petitioned to change this destiny, to heal diseases and to prolong lives. Patron of physicians; Goddess of inflicted illness and restored health. Also associated with the underworld; possibly a former death goddess. Could cure or cause sickness.

As Gulu, has a prominent role in incantations and incantation rituals intended to relieve those suffering from disease. May have had other functions earlier, probably political, since in the very early days of Sumerian civilization, when the position of lugal (often roughly translated as 'king') was elective, the elections were held in the temple of Gula. Invoked to curse those who trample upon the rights of rulers or those who do wrong with poisonous potions.

Other names/ epithets/earlier goddesses with whom Gula was syncretized: Bau, Bawa, Belit-Illu, Belitis, Damkina, Damgalnunna, Gam-Tum-Dug, Gula, Gulu, Innini, Ki, Meme, Ninisina, Ninisunna, Ninka, Ninkarrak, Ninki, Ninlil, Ninmah, Nintinuga, Nintu, Nm-din-dug

Consort: Ninurta, Ninurtu (Ningirsu), Ninib (sun-god), Pabilsag, Abu, moon man

Legends: Helped breathe life into mankind after the Great Flood. In the early days,



before the Flood, Gula married Pablisag, the tutelary god of Larak. After seeing the terrible destruction wrought by the Flood and losing her husband to the Netherworld, Gula became interested in caring for the sick and wounded in the Great Above.

Parentage: as Gulu, daughter of Anu and Antu

Children: Gula and Pablisag had a son named Damu, a god of healing, and a daughter named Gunura

First mentioned: 4,500 B.C.E.

Appearance: A mature goddess, stocky and short in stature. Her black hair was straight and held in place by a gold circlet inset with pieces of carnelian. She wore a full-length robe of bleached wool with long sleeves. The goddess Gulu, (the earth-goddess, mother goddess; also Ninmah, goddess of the underworld) sits below ground with her dog, where the cosmic serpent begins to rise. She is the patroness of herbs, healing, life, as her flowered garment shows. Hands lifted in prayer, she sits with her dog, defender of homes, while before her a Scorpion Archer mounts guard at the uttermost bound of the earth (cosmic sea), to defend against demonic powers and protect the rising and setting sun.

Mystic Number: 93

Day: September 19; Ninurta and Gulu's wedding feast was celebrated on New Year's day.

Animal: Dog/Bitch; it is uncertain whether Gula was imagined as having canine form or the dog was sacred to her, since the antiseptic action of a dog's tongue in licking wounds was early recognized. She was sometimes addressed as Bawa, which may have been either a name or an epithet, and could have been onomatopoeic ('bow-wow'). Occupying a threshold between the world of the living and the dead, a faithful friend and guardian of Hades, the dog can symbolize a connection between consciousness and the unconscious.

Herb/s: Tarragon, Bay

Online references for GULA:

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<http://www.geocities.com/garyweb65/sumgods.html>

<http://www.godchecker.com/pantheon/mesopotamian-mythology.php?deity=GULA>

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30 captures

24 Mar 2006 - 25 Jan 2021

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About this capture

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Hestia, Forgotten Goddess

by valerie walker

©2005

Previously published in Witch Eye magazine

Hestia, in the high dwellings of all, both deathless gods and men who walk on earth, you have gained an everlasting abode and highest honor: glorious is your portion and your right. For without you mortals hold no banquet, where one does not duly pour sweet wine in offering to Hestia both first and last. --Homeric Hymn to Hestia

In my life I have gravitated toward the goddess Hestia, who is not one of the Feri gods, and not even one of the more storied or famous Greek gods, at least in the modern world. Scholars often refer to Hestia as "the forgotten goddess." She was, and is, the goddess of the hearth fire; in fact, she is envisioned as the fire itself. Her name, , means "the essence," the true nature of things.

Hestia's legend is simple: she was the first-born of the Olympians, children of Cronos and Rhea, and the first to be swallowed up again when Cronos realized he would be overthrown by one of his offspring the way he had overthrown his own father, Ouranos. When Zeus conspired with his mother Rhea to set his siblings free, Hestia was the last one to be released. So she is both the first- and last-born.

Aside from the circumstances of her birth, there are remarkably few stories about Hestia other than her refusal of marriage to either Apollo or Poseidon, who both wanted her. She swore before Zeus that she was determined to remain single. Zeus not only supported Hestia's decision (probably relieved that he wouldn't have to oversee a contest between the two gods), but also decreed that Hestia's name should come first in any prayer and that she should receive the first portion of any sacrifice and be honored in the temples of each of the Olympian deities. From this point, Hestia is not associated with deeds, but with simple existence. This is so foreign to contemporary thought in the Western world that she has been virtually forgotten, even though she was vital to the Greeks, and, as Vesta, to the Romans. She was offered tribute first and last among the Greeks; in fact, there is a saying, "first, start with Hestia."

When Zeus wished to give a place among the Olympians to Dionysus, the accommodating Hestia gave him hers, so that the Olympians would still number twelve. Thus she had no throne--but she didn't need one, as every hearth-fire was hers, and indeed, was her. She was welcome in all the other gods' temples, and her sacred fire was kept burning in every home and in every city. The source of Hestia's sacred fire is

the interior heat at the center of the earth. Her fire was tended constantly and never allowed to die out, for it represented the energy of all life. When a woman married, she brought Hestia's flame from her mother's home to begin the creation of a new family with a new hearth lit from the old. "The Olympic Torch is just one example of the living flame that has survived to modern times, though it is seldom recalled that it originally honored ... Hestia."

In a fascinating online article about Hestia in which she compares the goddess to the Tarot trump the Chariot, Iona Miller says:

The goddess of [the] deep center or introversion is Hestia. She helps us find that quiet state of consciousness which characterizes contemplation and meditation. ...Hestia helps us lead a balanced life by providing a sense of center. The holy precinct makes communication with the divine forces possible. Thus we can harmonize inner and outer reality through her power.... A modern phenomenon, the househusband is coming to know Hestia in himself through the endless repetition of archetypal household chores. But they can be healing like the Zen prescription to "Chop wood; carry water."

Hestia symbolizes to me the fire of mana, originating in the center of the earth, and traveling upward through the chakras to meet the fire of the Gods and blend with it. There is a wonderful description of this power in a book on Celtic shamanism, *Fire In The Head*:

The net of divine power...is similar to the divine power the Polynesians call mana, the Algonquin manitou, the Lakota wakanda, the Iroquois oronda, the Pawnee tirawa, and the !Kung ntum. It is very much the same idea expressed as brahman in India and the tao in China and Japan. In the European esoteric tradition, it is often called magick. It is the God-without Form, the great spirit or wondrous mystery behind all that is and, in fact, it is All-that-Is.

In the Feri Tradition, Hestia's closest counterpart would be the Guardian of Below, Fire in the Earth; but I see her as also representing the power of the Guardian of Above, the Heaven Shiner. Hestia thus represents the power of the vertical, a concept which is recognized in Feri in that we cast a sphere rather than a circle, calling on seven, not four, directions; the horizontal four, Above, Below, and the Center, which is each one of us.

Chop Wood...

Hestia is the Goddess of the sacredness of the ordinary, Our Lady of Everyday Things. Her relevance to people in the 21st century CE is beginning to be better understood. After the feminist movement of the 1970's brought many women out of the kitchen and into the boardroom, the lack of Hestia's hearthfire at the center was felt in the dislocation of the family, and the longing for something missing which nobody could define. American women in the 1980's and '90's began to realize that "having it all" merely meant doing it all, as they had to cope with both the stresses and demands of the business world, and the same old unmade beds and dirty dishes when they got home at

night; and somehow the concept of the househusband didn't become as popular as the feminists had hoped. Social conservatives found their solution in trying to push women back into the old pre-feminist roles; but a profound and thoughtful view of the sacredness of holding house was still lacking.

#### ...Carry Water

It was out of the psychologically aware and transformation-minded end of the Pagan movement that a return to Hestian values began to creep back into post-feminist sensibilities. Books such as Ginette Paris' *Pagan Meditations* and Jerilee Cain's *Hestia Come Home*, which are directly concerned with Hestia; and Kay Turner's *Beautiful Necessity* and Kathryn Robyn's *Spiritual Housecleaning*, which are more about the effects of the Hestian spirit in the home while not mentioning her specifically, are only a few examples of the rebirth of the Hestian sensibility today.

#### A Daily Salute To Hestia

Put on a pot of coffee (Tea is an acceptable substitute.)  
Put the dirty dishes in the sink or dishwasher and wash them.  
Do a load of laundry. Make the bed(s).  
Dust, mop, vacuum. Tidy up.  
When finished, pour yourself a cup of coffee and enjoy your home.

Have you ever noticed that at parties people generally end up in the kitchen much of the time? I think it's an unconscious desire to be near the hearth, the center of the home, the source of nourishment. In our house, the kitchen is not my domain as much as it is my husband Ron Miller's. Ron was a professional chef for some years, and still enjoys cooking nightly; and the kitchen is definitely his turf. He has his own style of Hestian order, with his many knives, spatulas, strainers, and other tools either stowed neatly, or hanging from the ceiling rack or the magnetic strip on the wall. He keeps it orderly, and I keep it clean. We agreed informally years ago that we each have things we prefer to do, and for the most part neither of us infringes on the other's territory. The line isn't drawn along strictly gender-stereotype roles, however; I'm the one who empties the garbage, and Ron takes care of the garden. We each approach and honor Hestia in our individual ways.

#### Altar-Building

My natural proclivities are toward making altars. As Ron has joked on more than one occasion, "No horizontal surface is safe." Well, talents differ, and it's probably just as well that we aren't both into the art of altar-making, or the house would be unlivable in short order. In any case, the feelings I have when building an altar, even a little portable one in an Altoids tin, are that this microcosmic space must express the macrocosm of our life together, of my life as an individual, and of home as the center whose circumference is everywhere. All altars are to Hestia, in some part, just as among the ancient Greeks. Other gods are happy to share with her.

An altar can be as simple as a few family pictures on a shelf, or a shell and a bowl of

flowers on a table. For an unreconstructed Hardwarian like myself, these gatherings of objects have come to include god and goddess statuettes, pictures, stones, plants, shells, ritual tools, beautiful pieces of fabric, crystals, candles, Tibetan singing bowls and prayer wheels, feathers, plastic toys, stuffed dolls, decks of cards, boxes of runestones, dishes of salt, cups, beads, dried flowers, bottles of scented oils, incense burners, tiny little constructions of my own, bits of jewelry, masks... well, you get the picture. I have altars for all the directions, and several specifically for love, the ancestors, and gathering psychic power. An altar to Hestia can be made with things which symbolize her—over our kitchen stove we have a clock with its hands stopped at a quarter to eleven ("time for a little something," according to Winnie-the-Pooh ) and a magnetic wall strip holding Ron's kitchen knives. There are also several pictures of pigs nearby. Simple, but Hestian. Depending on your personal aesthetic, you may wish to choose among the symbols in Table 1 for a Hestia altar of your own; but a simple candle will do, or even the kitchen stove itself, unadorned with anything except cooking pots.

I have found that a very inexpensive way of making a small altar is to start with a bamboo drawer insert, divided into three parts. (You can get these at the Container Store. Similar drawer inserts are also available at Bed Bath and Beyond.) Stand the drawer insert either horizontally or vertically, and find small objects to put into the compartments and on top. Small toys, mementoes, statues, beads, tiny bottles, pictures, a little vase for flowers, a bowl of water, playing or Tarot cards, personal mementoes... your imagination is the limit. Your altar can be mounted on the wall by attaching a picture-hanger to the back, or simply stood up on a shelf. And it's nice to find a piece of material which you like and fasten it to the wall behind the altar, either flat or draped. You can either glue the objects into place or simply place them for rearrangement at will. If you live in earthquake country, a little museum wax under the more delicate objects would be prudent. One advantage of shelf-mounting rather than wall-mounting is that you will have room for a votive candle at the front. Hestia likes fire...she is fire.

Small box altar (6" across): part of a larger altar. Multimedia (brass, stones, plastic and fabric toy figure, printed transparency, porcelain vial, glass cube, rubber snake, brass and glass spider, clay disk, bamboo box)

#### Symbols of Hestia

General: Hearth, home, living flame, architecture, bowl, veils, pantry, and keys

Animals: Donkey (ass) and pigs

Plants: Angel's trumpet (Datura), California poppy, goldenrod, hollyhock, purple coneflower, and yarrow

Perfumes / Scents: Angelica, iris, lavender, and peony

Gems and Metals: Amethyst, garnet, gold, silver, and brass

Colors: Gold, dark rose, lavender, silver, and black

from Goddess Gift website,



[http://www.goddessgift.com/goddess-myths/goddess\\_symbols\\_Hestia.htm](http://www.goddessgift.com/goddess-myths/goddess_symbols_Hestia.htm)

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Hestia

Goddess Symbols  
and Sacred Objects

of Hestia

Goddess symbols, individualized for each goddess, were incorporated into the worship of the ancient goddesses, were often worn as jewelry, and also used in the household decor as talismans to seek the goddesses special gifts, blessings, or protection. A large number of goddess symbols have survived in statuary and other works of art.

Many of the goddess symbols come from the legends surrounding a specific goddess and were "characters" in her story. Other goddess symbols were derived from the rituals used in the ancient rites of worship of these pagan goddesses.

Hestia (also known as the Roman goddess Vesta) is often represented by goddess symbols associated with her personality traits, the sacred flame, and her contribution to civilization, personal households, and to architecture.

goddess symbols Hestia

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Goddess Quiz: Hestia

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Read the Stories of the Goddesses

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Though the goddess Hestia was once the most important of the Greek goddesses, she (like her counterpart, the Roman goddess Vesta) is virtually unknown today. Her name means "the essence", the true nature of things.

Scholars often refer to the goddess Hestia as "the forgotten goddess". Because of her association with hospitality, the word Hestia can mostly be heard today used in the names of inns and restaurants, making some people wonder if "Hestia" is the name of a franchise.

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Hestia's brief stories, retold here, are too scanty to instruct us. It is her traits, not her actions, that most define her. These virtues define the goddess Hestia: mild, gentle, forgiving, peaceful, serene, dignified, calm, secure, stable, welcoming, and, above all else, well-centered.

Greek Goddesses: Hestia

Of all the Olympian gods and goddesses, Hestia was the first born. And also the last. This takes some explaining . . .

Her parents were the Titans, Cronus & Rhea. She was their first child. But Cronus, made fearful by a prophecy that one of his children would grow up to usurp his throne, quickly swallowed the infant Hestia (as he did the brothers and sisters that followed) in order to prevent the fulfillment of the prophecy.

Later, following the birth of Zeus, the grieving goddess Rhea tricked her husband into swallowing a rock wrapped in swaddling instead of the infant, causing him to vomit up all the babies he had swallowed. First in, Hestia was the last to be disgorged.

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But Hestia wasn't having any of it . . . saying that Aphrodite's ways (romance and marriage) were not her ways, she placed her hand on Zeus' brow and swore an oath that she would not marry. More than anything else, she wanted to follow a path that was true to her nature and was of her own choosing.

She didn't require the trappings of power or adventure (like Athena and Artemis, the other virgin, i.e. unmarried, goddesses). She was perfectly content and fulfilled, being "Aunt Hestia", and enjoyed being of service to her family and community.

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deities.

So delighted was he with Hestia's decision, that Zeus handed her the keys to the family home (Mount Olympus) and offered her the position of manager, and with it the responsibility of running this vast estate while the rest of the gods and goddesses wandered about in the larger world having all sorts of adventures.

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One of Hestia's most important responsibilities as the estate-manager was as "Keeper of the Reserves", seeing to it that all their clothing and equipment was in good repair and the the pantry always full so there would be ample food and wine on hand when any of the gods and goddesses returned from their adventures. As keeper of the key to all the supplies, Hestia efficiently managed the large household, pleasing all with her practical dependability.

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Hestia is also known as the originator of the concept of "sanctuary". It was an offense to Hestia to refuse hospitality to a stranger. That those in need were to be sheltered and protected from ill-treatment was recognized by Hestia's followers as a sacred obligation.

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The source of Hestia's sacred fire was believed to be the molten lava that burns at the center of the earth, connected by an "umbilical cord" called the Oomphalos to the city of Delphi, a place of great wisdom and spiritual energy.

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The Olympic Torch is just one example of the living flame that has survived to modern times, though it is seldom recalled that it originally honored the Greek goddess Hestia.

The ritual of a bride and groom lighting a candle together from the flames of two candelabra to symbolize the creation of the "new" family from their two "old" families derived from the ancient practice of bringing Hestia's flame from the bride's mother's home in order to assure Hestia's blessing on the union.

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About this capture

Goddess Myths and Symbols

Goddess Myths

Goddess Myths

Goddess myths have inhabited the human imagination and spirit for thousands of years, representing the eternally feminine qualities that pattern women's lives. Each of the goddess myths is different just as each goddess is unique -- motivated by different values and priorities. Each has goddess-given characteristics, both positive and potentially problematic ones.

Learn to recognize the goddess within,

for it is the spirit of the goddess myths that instructs us

about the patterns we see repeated in our lives.

The Goddess Myths

Click on a name to be taken to that goddess' myths. Short versions for each of the goddess myths are provided in the column on the right. Enjoy!

Goddess Myths of:

Goddess Myths of: (Abbreviated Version)



Amaterasu & Uzume

Aphrodite (Venus)

Arachne

Artemis

Atalanta

Athena

Bast

Baubo (Iambe)

Brigid (& Saint Brigid)

Demeter

Freya

Hecate

Hera

Hestia

Inanna

Ix-Chel

Isis

Mazu

Mnemosyne

Ondine

Persephone

Psyche

Rhiannon

Sedna

Sofia

Tara

White Buffalo Calf Woman

Yemaya

Amaterasu & Uzume

Aphrodite (Venus)

Arachne

Artemis

Atalanta

Athena

Bast (Bastet, Basthet)

Baubo (Iambe)

Brigid

Demeter

Freya

Hecate

Hera

Hestia

Inanna

Ix-Chel

Isis

Mazu

Muses

Ondine

Persephone

Psyche

Rhiannon

Sedna

Sofia

Tara

White Buffalo Calf Woman

Yemaya

Goddess Meditations

Activities to Invoke A Goddess

Goddess myths . . . intriguing stories full of struggles, emotions, heartache, and endurance. Think of any of these legendary ladies and stories of adventure, passion, and revenge come to mind. In antiquity the goddess myths played much the same role that soap operas do in our times.

Filled with action, power plays, love affairs, success and the agony of defeat, the goddess myths do much more than simply entertain -- they once instructed and shaped the world around them, teaching what is normal, acceptable, and likely to be rewarded (or punished).

Celebrity status was automatically thrust upon a goddess. Stories featuring quiet, docile goddesses were as popular as those starring a voluptuous, seductive one. Goddess myths didn't always have happy endings either, tragedies as well as comedies were frequent fare.

Above all else, both then and now, the goddess myths shed light upon human nature and the struggle to be whole in body, mind, and soul.

The understanding that results when we  
intuitively or intellectually grasp the meaning  
of the goddess myths can be both powerful and healing.

Goddess Quiz

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the

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Goddess Invocations

Goddesses Invocations

Goddess Growth

Meditations to

Invoke the Goddess Within

Which

Goddess

Are

You?

Aphrodite

Artemis

Atalanta

Athena

Demeter

Hera

Hestia

Isis

Persephone

Psyche

Rhiannon

Click on the name  
of the goddess to find meditations to invoke her presence in your life.

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About this capture

Invoke

The Goddess Aphrodite

Meditations

to Invoke

the

Goddess Aphrodite

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

Aphrodite, help me to not constantly compare myself to others.

Goddess of love, remind me that I don't have to have a partner to be in love, that I can be happy in love with life itself.

Your joy is infectious, Aphrodite. Help me to share it with others.

Aphrodite, let me be like you and share my joy and laughter with others to help them celebrate life!

Great Goddess, help me celebrate my feminine power today.

Share your ability to recover from setbacks quickly with me, Aphrodite, so that I can move forward to the next challenge in my life.

Aphrodite Goddess Quiz

Aphrodite, remind me to set my worries aside for a while and to be lighthearted today.

Great Goddess, I rejoice with you in all acts of pleasure and love.

Thank you, Aphrodite, for helping me to be friendly, optimistic, and cheerful today.

Aphrodite, I join you in taking delight in the success and accomplishments of others.

Aphrodite, show me how to release the limits I impose on myself.

Do You  
Want To:

Develop Your Auxiliary  
Goddess  
Types?

Do You  
Want To:

Recognize Your Missing  
Goddess  
Type?

I call on you, Aphrodite, to help me develop my true talents by accepting who I really am.

Aphrodite, help me celebrate my feminine powers today.

Aphrodite, as the goddess of love, help me to take in the love that others offer to me.

Goddess, I reaffirm that I am a sensual being.

Great Goddess, help me to remain centered and emotionally available to others.  
Share your forgiving, nonjudgmental approach with me today, Aphrodite.

Aphrodite, remind me today that, like you, I am caring and have a good heart.

Goddess Aphrodite Quiz

Goddess, guide me to friends who add fun and lightheartedness to my life.

Goddess of Beauty, teach me to bring pleasure into my home and my workplace with objects of remarkable beauty.

Aphrodite, help me find ways to overcome displeasure with my own body and learn to love and enjoy it.

Great Goddess, help me celebrate the powers of my femininity today.

Goddess, I accept responsibility for my happiness and for meeting my own needs.

Aphrodite, lend me your ability to reveal the true self without being ashamed or afraid.

Goddess of love, help me to keep my environment peaceful and harmonious today.

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Invoke

The Goddess Artemis

Meditations  
to Invoke  
the Goddess  
Artemis

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

Artemis, teach me to see new situations as welcome challenges that I can manage with success.

Goddess of Adventure, help me approach my life as a series of adventures, finding the meaning and excitement in my everyday experiences.

Help me to be like you, Artemis, sure of my own ability and unafraid of failure.

I call on you, Artemis, to help me realize that my goals are attainable, and that I can realize my visions

Great Goddess, help me fulfill my promise by developing my natural talents.

Artemis, help me give full attention to the moment I am in so that I do not miss valuable opportunities that come my way.

Remind me, Artemis, that I can release all indecisiveness and move on with my life.  
Artemis, assist me with your archer's eye, to keep my goals in focus.  
Artemis Goddess Quiz

Artemis, I affirm that, like you, I am fair and honest with those around me.

Thank you, Artemis, for championing the good of others. Help me to do likewise.

Goddess, help me to remember that self-discipline is my ally.

Great Goddess, help me to release my need to please others if it means sacrificing my own ideals.

Artemis, as the goddess of adventure, help me to take charge and meet challenges head on and with courage.

Remind me, Artemis, to appreciate the other women in my life and the companionship and courage that they give me.

Today, Artemis, I will tune into my body and move with your grace and physical vitality.

Do You  
Want To:

Develop Your Auxiliary  
Goddess  
Types?

Do You  
Want To:

Recognize Your Missing  
Goddess  
Type?

Lend me your independent spirit and unwillingness to compromise what is important, Artemis, so that I can become more true to my self.

Artemis, remind me today that, like you, I need not be vulnerable to the influences and manipulations of others.

Artemis, show me how to release the limits I impose on myself and to get all the enjoyment and success that I can out of life.

Share with me your ability to speak straightfowardly and honestly, Artemis.

Artemis, help me hold onto my true self in all my relationships, especially romantic ones.

Artemis, let me be like you, always expanding my mind and continuing to learn.

### Goddess Artemis Quiz

Artemis, I join you in enjoying the pleasure of speaking my mind, even when others oppose me.

Great Goddess, help me to remember to breathe deeply, relax my shoulders, and take time to laugh when I am "running as fast as I can" to keep up with my busy life.

Artemis, lend me your ability to display competence without being arrogant or inconsiderate.

Goddess, like you, I accept responsibility for my happiness and for meeting my own needs.

Goddess, I accept responsibility for my happiness and for meeting my own needs.

Artemis, remind me to acknowledge my accomplishments, even the small ones.

Artemis, assist me in letting go of my fears so that I can become more adventuresome and courageous like you.

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About this capture

Invoke  
The Goddess Atalanta

Meditations

to Invoke

the

Goddess Atalanta

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

Atalanta, teach me to see new situations as welcome challenges that I can manage with success.

Great Goddess Atalanta, help me fulfill my promise by developing my natural talents.

Lend me your independent spirit and unwillingness to compromise what is important, Atalanta, so that I can become more true to my self.

Atalanta, let me be like you, always expanding my mind and continuing to learn. Goddess, like you, I accept responsibility for my happiness and for meeting my own needs.

Atalanta, help me give full attention to the moment I am in so that I do not miss valuable opportunities that come my way.

Great Goddess, remind me that my value does not depend solely on compromising just to please other people.

## Atalanta Goddess Quiz

Guide me, Atalanta, so that I can release all indecisiveness and move on with my life.

Atalanta, I join you in enjoying the pleasure of speaking my mind, even when others oppose me.

Atalanta, help me hold onto my true self in all my relationships, especially romantic ones.

Atalanta, as the goddess of adventure, help me to take charge and meet challenges head on and with courage.

Goddess, help me to remember that self-discipline is my ally.

Thank you, goddess Atalanta, for sharing your joy in having an independent spirit.

Thank you, Atalanta, for helping me to let go of my fears and become more adventuresome and courageous like you.

Do You  
Want To:

Develop Your Auxiliary  
Goddess  
Types?

Do You  
Want To:

Recognize Your Missing  
Goddess  
Type?

Atalanta, lend me your ability to reveal my competence without being arrogant or inconsiderate

Great Goddess, help me to release my need to please others even if it means sacrificing my own ideals.

Atalanta, please share with me your ability to speak straightforwardly and honestly.

Atalanta, I affirm that, like you, I will be fair and honest with those around me.

Goddess of Adventure, help me approach my life as a series of adventures, finding the meaning and excitement in my everyday experiences.

Atalanta, grant me your ability to stay focused on my goals.

Atalanta, remind me today that, like you, I need not be vulnerable to the influences and manipulations of others.



## Goddess Atalanta Quiz

Atalanta, remind me to acknowledge my accomplishments, even the small ones.  
Great Goddess, help me to remember to breathe deeply, relax my shoulders, and take time to laugh when I am "running as fast as I can" to keep up with my busy life.  
Atalanta, show me how to release the limits I impose on myself and to get all the enjoyment I can out of life.

Atalanta, lend me your speed so that I can accomplish all that I have set before me to do today.

Help me to be like you, Atalanta, sure of my own ability and unafraid of failure.

Goddess, guide me to build the right boundaries so I can relinquish any tendency to count on others to provide me with feelings of worth.

I call on you, Atalanta, to help me realize that my goals are attainable, and that I can realize my visions.

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The Goddess Athena

Meditations

to Invoke

the

Goddess Athena

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

Help me to be like you, Athena, sure of my own adequacy and unafraid of failure.

Great Goddess, help me fulfill my promise by developing my natural talents.

Lend me your inner strength and ability to fight back, Athena, so that I can become more independent and self-reliant.

Goddess of wisdom, remind me that I can release all indecisiveness and move on with my life.

I call on you, Athena, to help me to realize that my goals are attainable and that I can realize my visions.

Goddess, guide me to build the right boundaries so I can relinquish any excessive reliance on others.

Athena, remind me to be more productive and responsible in all that I do today.

Athena Goddess Quiz

Thank you, Athena, for helping me to let go of my fears and become courageous like you.

Athena, help me give full attention to the moment I am in so that I do not miss valuable opportunities that come my way.

Great Goddess, remind me that my value does not depend solely on my accomplishments.

Athena, let me be like you, always expanding my mind and continuing to learn.

Athena, make me aware of the importance of taking responsibility for those who look up to me.

Do You  
Want To:

Develop Your Auxiliary  
Goddess  
Types?

Do You  
Want To:

Recognize Your Missing  
Goddess  
Type?

Thank you, goddess Athena, for sharing your happiness in working for the good of others.

Athena, I affirm that, like you, I am fair and honest with all around me.

Athena, as the goddess of wisdom, help me to take charge and meet challenges straight on.

Athena, remind me today that, like you, I am caring and have a good heart.

Goddess, help me to restore some order in my environment and to keep it peaceful and harmonious today.

Share your ability to speak straightfowardly and honestly with me, Athena.

Goddess Athena Quiz

Grant me your willingness to empower, support and protect those you care about, Athena.

Goddess of Crafts, help me adorn my home and my workplace with beautiful objects lovingly crafted by the artisan's hands..

Athena, show me how to release the limits I impose on myself and to get all the enjoyment I can out of life.

Athena, lend me your ability to display competence without being arrogant or inconsiderate.

Great Goddess, help me to remember to breathe deeply and to relax my shoulders when I am under too much stress.

Athena, teach me to see new situations as welcome challenges that I can manage with success.

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Invoke  
The Goddess Demeter

Meditations

to Invoke

the

Goddess Demeter

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

Demeter, remind me to be a forgiving and loving person, filled with compassion for others.

Great Mother, help me know what it is that others needs from me so that I might do the thing that will bring them comfort.

Your generosity is contagious, Demeter.

Let me to share my generous impulses with others today.

Grant me your calm strength, Demeter, so I can can remain centered, accepting life as it is, and knowing that I have a purpose.

Great Goddess, help me celebrate the abundance of life that I see all around me.

Demeter, let me be like you today and put the needs of someone else before my own.

Thank you, Demeter, for helping me to be friendly, compassionate, and generous.

Demeter Goddess Quiz

Demeter, remind me to set my problems and worries aside for a while and to remember to laugh heartily.

Remind me that I don't have to have a partner to be fulfilled, that I can be happy in love with life itself.

Share your forgiving, nonjudgmental approach with me today, Demeter.

Demeter, I join you in giving thanks for the wonderful bounty this earth provides.

I call upon you, Demeter, to comfort me when I feel overwhelmed by all that I have to do and it seems that everyone takes me for granted.

Give me strength, Demeter, to keep moving forward in my search for the truth and for those things that are most meaningful to me.

Do You

Want To:

Develop Your Auxiliary

Goddess

Types?

.Do You

Want To:

Recognize Your Missing

Goddess

Type?

Demeter, I remain grateful for the abundance that I have in my life. Help me use my resources wisely.

Demeter, as the goddess who best demonstrated the ways of unconditional love, make me sensitive to the needs of those around me.

Keep me secure in your knowledge that each stage of life will bring its own challenges, but also its benefits and rewards.

Great Goddess, help me to remain centered and emotionally available to others.

Lend me your self-assurance, helping me know, as you did, that I deserve to be treated well and with respect.

Like you, Demeter, I am caring and have a good heart.

Goddess Demeter Quiz

Goddess, guide me to friends who will help me find fun and lightheartedness in my life.

Goddess, I accept responsibility for my happiness and for meeting my own needs.

Demeter, help me enjoy food that is good for me, and to remember that I am in control of

my health..

Great Goddess, help me share my overflowing love with others every day.

Demeter, lend me your ability to stand firm and insist upon what is truly right.

Goddess, like you I can be a wonderful mother and will remember to nurture my own inner child as I nurture others.

Show me how to recover when I feel I have failed. Teach me your lesson, Demeter, that even great losses can be wonderful opportunities.

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Invoke

The Goddess Hera

Meditations

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Goddess Hera

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

Hera, help me to not constantly compare myself to others.

Goddess of love and marriage, remind me that I don't have to have a partner to be in love, that I can be happily in love with life itself.

Help me to speak truthfully as you did, Hera, always letting others know just where I stand on things.

Hera, let me honor my commitments and stay true to my beliefs.

Great Goddess, help me celebrate the power of my love today.

Share your ability to recover from events that wound my pride, Hera, so that I can relinquish all shame and move forward to rebuild my life on a more solid foundation.

Hera Goddess Quiz

Hera, help me to accept my jealous feelings, but remind me that they signal neglected areas that I need to develop within myself and in my own life.

Hera, empower me to acknowledge and express my feelings openly, honestly, and in the moment.

Great Goddess, teach me to find my greatest joy inside my self, so that I can give joy in my relationships.

Thank you, Hera, for helping me to be friendly, loyal, and steadfast today.

Hera, I join you in learning to communicate clearly, especially when it comes to expressing my needs.

Hera, show me how to treat myself like royalty, for after all, I am a queen.

Do You  
Want To:



Develop Your Auxiliary  
Goddess  
Types?

Do You  
Want To:  
Recognize Your Missing  
Goddess  
Type?

I call on you, Hera, to help me clean house! I need to get rid of the clutter in my home and in my relationships.

Hera, remind me that it's all right to disagree with my partner, that I can keep my heart free of blame regardless of how angry I may become.

Hera, as the goddess of love and commitment, help me to take in the love that others offer to me.

Great Goddess, help me to remain centered and emotionally available to others. When I react with impatience and anger that is just a clever disguise for feeling hurt), help me restore my good humor and my relationships as you did, Hera.

Hera, remind me today that, like you, I am caring and have a good heart.

Goddess Hera Quiz

Goddess, help me admit that I don't know everything.

Hera, help me create quality time with my family.

Goddess, I accept the responsibility for insuring my own happiness and for seeing to it that my needs are met.

Hera, help me to be open enough to reveal my feelings of vulnerability to others.

Great Goddess, lend me your unwavering judgment and penetrative insight.

Guide me, Hera, to set aside my work, my heavy responsibilities for just a while in order to make time for someone who is really important to me.

Hera, help me appreciate my jealous feelings and realize that they are often a sign that I need to work on something in my own life.

Goddess of love and commitment, help me to keep my environment peaceful and harmonious today.

nbsp;

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Invoke

The Goddess Hestia

Meditations

to Invoke

the

Goddess Hestia

Do You Want To:

## Honor and Strengthen Your Own Goddess Type?

I have dreams and goals and such a long list of things I want to get done that it is truly overwhelming at times. Teach me, Hestia, to manage them better. Remind me that goals and dreams are seldom achieved overnight. Help me take one step at a time, setting smaller goals within the larger ones.

Make me more concerned and considerate of myself. Help me to consider my own feelings and needs, not always placing others first.

I accept the responsibility for insuring my own happiness and for seeing to it that my needs are met.

Hestia's house provides the boundaries for our souls. Her sacred fire protects our spirit from the chaos and triviality of the outer world we live in. Hestia connects us with our inner core, the quiet, still center of our being.

In contemporary times, scholars refer to Hestia as the "forgotten goddess", neglected largely because she (and the values she represents) has been crowded out by the accelerated pace and changed focus of our lives.

Hestia reminds us to keep the flames alive in our own lives, remembering that the condition of our spirits, our homes, and our community requires it.

If we, or our families, are to have a life that warms us, we must nourish our spirits, maintain and watch over them by placing them at the center of our attention. This is the lesson of Hestia.

## Hestia Goddess Quiz

Thank you, Hestia, for helping me keep my environment peaceful and harmonious today.

Hestia, remind me today that, like you, I am caring and have a good heart.

Help me set aside my irritation when I'm interrupted. Let me take time to show your welcoming interest and hospitality to someone asking for my attention.

Great Goddess, help me to remain centered and emotionally available to others.

Hestia, the Greek Goddess of Home and Hearth, makes us aware that doing is not necessarily better than being, activity better than passivity, nor expressiveness better than receptivity.

Not motivated by self-interest, Hestia was the only deity who was never manipulative or drawn into arguments or conflicts.

Living with Hestia in our lives demands that we be still and summon the energies of our souls, that we be "centered" and available to others, not just focused on the business of our daily lives.

Do You  
Want To:

Develop Your Auxiliary  
Goddess  
Types?

Do You  
Want To:  
Recognize Your Missing  
Goddess  
Type?

|

Hestia was the first goddess to defy social convention, refusing to divert her attention for the demands of marriage and motherhood, insisting they were "not her thing".

Though Hestia has been criticized by many feminists because she was perceived as a housewife, presumably a male-dominated creature, it is good to remember that domination results when a woman "has no choice".

Hestia demands that we recognize the difference, that "to choose" a career as homemaker", as opposed to succumbing to social pressure to do so, is a different matter entirely.

Though it can be argued that the migration of women from home to office was meant to give women the right to choose the patterns of their lives (a right that Hestia certainly exercised), modern-day Hestias have suffered the loss of social support given the devaluation of the role of "homemaker" that occurred at the time of this change.

Lend me your clarity, Hestia, when I think about what I really want in my life. Make me strong enough to not just tolerate or accept what life has thrown in my path. Help me know who I am and what I need to be fulfilled.

Hestia, let me honor my commitments and stay true to my beliefs.  
Help me to really see the opportunities in my life to do what I want to do and be who I want to be.

Remind me that I don't have to have a partner to be in love, that I can be in love with life itself.

Hestia, help me clean house! I need to get rid of the clutter in my home and in my relationships.

#### Goddess Hestia Quiz

Practical, resourceful, and frugal by nature, Hestia warns us that we must, before all else, look after ourselves and secure our futures. In other words, that "charity begins at home".

Hestia is associated with the warmth and comfort of the welcoming fireplace. Just as the flames glowing from the hearth soothe us with their warmth and glowing light, the goddess Hestia gives us security, peace, and comfort and helps us accept the truth of our lives with inner grace.

Hestia, help me create quality time with my family.

Help me to want what I already have, for that is the path to true fulfillment. Hestia, guide me to see the beauty and good in the small things I usually take for granted.

Guide me, Hestia, to set aside my responsibilities for just a while in order to make time for someone who is really important to me.

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Invoke  
The Goddess Isis

Meditations

to Invoke

the

Goddess Isis

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

Isis, help me to listen to my inner voice and to act decisively on the advice that it gives me.

Make me more concerned and considerate of myself. Help me to consider my own feelings and needs, not always placing others first.

She of Ten Thousand Names, protect me in ten thousand ways.

Encircle me with your strong and powerful wings and breathe life into all my efforts.

Guide me, Isis, to set aside my responsibilities for just a while in order to make time for someone who is really important to me.

Great Isis, heal my heart and set me free.

Isis Goddess Quiz

Isis, place your great shield in front of me and help me to proceed with my plans, unafraid.

Protect me, Isis, from those who would take advantage of my good nature. Help me remain aware and watchful and focused upon my goals.

Lend me your great wisdom, Isis, when I think about what I really want in my life. Make me strong enough to fight for what I want, not just tolerating what life has thrown in my path. Help me know who I am and what I need to be fulfilled.

Do You  
Want To:

Develop Your Auxiliary  
Goddess  
Types?

Do You  
Want To:  
Recognize Your Missing  
Goddess  
Type?

Spread your wings of protection over all of us during these challenging times when the forces of war, violence, and oppression are running wild.

Isis, Remind me to stop in my busy-ness to take time to teach and to comfort others. Isis, sometimes I feel scattered. Gather me together, making me whole once more. Encircle me with your powerful wings and breathe life into my efforts.

Goddess Isis Quiz

Bless and protect those that offer their lives to help and protect us . . . firemen, police, and other unsung heroes of all kinds.

Guide the hands and minds of those who work to heal us. Remind me that, like you, I too have the power to be a healing force as well as the capacity to heal myself.

Remind me that, even when I am separated from those that I love, we can still be together.

Isis, see how I am injured and comfort my sorrows.  
Isis, help me create quality time with my family.

Take messages to the ones that I love who are no longer with me on this earth. Let them know they are not forgotten.

Isis, help me remember that creating good relationships sometimes requires hard work.

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Which Goddess Am I?

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Goddess Isis : Activities

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157 captures

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About this capture

Invoke

The Goddess Persephone



Meditations

to Invoke

the

Goddess Persephone

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

Persephone, teach me to approach new situations without fear and to welcome challenges that I can manage with success.

Help me to have the courage to go after what I really want and need, even if it means that I can't always please everyone who cares about me.

Persephone, grant me your ability to relax and have a good time.

Persephone, help me give full attention to the moment I am in so that I do not miss valuable opportunities that come my way.

Persephone, teach me to not be too critical of myself when I seem to lack initiative and discipline.

Support me, Persephone, so that I can be more supportive, good-natured, and receptive to others.

Persephone Goddess Quiz

Goddess, like you, I accept responsibility for my happiness and for meeting my own needs.

Persephone, share with me your heightened awareness of sensations and beauty, and the ability to focus on living in the here and now.

Great Goddess, remind me that my value does not depend solely on compromising just to please other people.

Persephone, help me to accept others as they are.

Goddess, let me be a loving and forgiving person.

Today is my chance to be healthy and happy.

Do You  
Want To:

Develop Your Auxiliary  
Goddess  
Types?

Do You  
Want To:  
Recognize Your Missing  
Goddess  
Type?

Great Goddess, I give myself credit for knowing what is best for me.

Persephone, lend me your ability to experience joy in life, greeting each day knowing that my life is full of amazingly wonderful surprises.

I allow myself to march to the beat of a "different drummer", not always trying to remake myself into somebody that I think is what others expect and want of me.

Thank you, goddess Persephone, for sharing your happiness in working for the good of others.

Remind me, Persephone, that I can release all indecisiveness and move on with my life.

Goddess Persephone Quiz

Persephone, teach me how to trust my intuitions and follow my own path.

Help me remember that the times of greatest sorrow also lead to the moments of greatest growth.

Persephone, lend me your ability to sense an invisible spirit present in the world, and allow me to stay connected to my past while my life undergoes changes and upheavals. Goddess of the Underworld, help me to release my need to please others if it means sacrificing my own dreams and ideals.

Persephone, show me how to release the limits I impose on myself and to experience all the success and enjoyment I can out of life.

Discover YOUR Goddess Archetype  
and let YOUR personality type grow  
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Which Goddess Am I?

Take the Goddess Quiz Now.

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Goddess Persephone : Activities

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Invoke

The Goddess Persephone

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Goddess Persephone

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Great Goddess, remind me that my value does not depend solely on compromising just to please other people.

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Goddess, let me be a loving and forgiving person.

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Goddess  
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Goddess Persephone : Activities

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Invoke

The Goddess Psyche

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to Invoke

the

Goddess Psyche

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

Psyche, remind me that I am free of any damage from the past, and help me to transform my life into something higher.

Great Goddess, help me celebrate my uniqueness today.

Psyche, calm my inner fears and so that I can hear my heart more clearly.

Psyche, let me be like you and share the goodness of my life and my friends with others.

Goddess of spiritual union, remind me that I don't have to have a partner to be in love, that I can be happy in love with life itself.

Share your ability to learn from experience, Psyche, so that I too can master the challenges in my life.

Psyche Goddess Quiz

Psyche, lend me the ability to forgive my shortcomings and accept imperfections.

Great Goddess, I rejoice with you in celebration of my wholeness.

Psyche, remind me to set my worries aside for a while and to be lighthearted today.

Thank you, Psyche, for helping me to be friendly, optimistic, and sensitive to the needs of others.

I give myself permission to rest and relax and to sleep restfully.

Psyche, show me how to stay focused on the things that really matter.

Do You  
Want To:

Develop Your Auxiliary  
Goddess  
Types?

Do You  
Want To:

Recognize Your Missing  
Goddess  
Type?

I call on you, Psyche, to help me develop my true talents by accepting who I really am.

Psyche, teach me to "sort the seeds" so that I can set priorities and remain mindful of what is important in my life.

Psyche, help me to see and trust the love that others offer to me.

Great Goddess, help me to remain centered and emotionally available to others.  
Teach me, Psyche, to seek and accept the help of others when it is needed.

Goddess, I accept responsibility for my happiness and for meeting my own needs.

Goddess Psyche Quiz

Psyche, you had to learn to harden your heart against the cries of those who would distract you with their neediness. Help me learn to occasionally "turn a deaf ear" to

those who are always demanding my attention and take the time I deserve to focus on my own needs.

Goddess, guide me to friends who add fun and lightheartedness to my life.

Psyche, you remind me to stay flexible, poised to face the changes that come into my life.

Psyche, grant me your ability to ignore the obvious and to trust in my own intuition and creativity.

Goddess, help me to acknowledge what I really want and empower me to seek it, no matter how impossible it may seem.

Psyche, lend me your ability to reveal the true self without being ashamed or afraid.

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Which Goddess Am I?

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Goddess Psyche : Activities

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About this capture

Invoke

The Goddess Rhiannon

Meditations

to Invoke



the

Goddess Rhiannon

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

Rhiannon, help me to release all feelings of powerlessness and hopelessness.  
Remind me, Rhiannon, that I am secure and grounded in the realities of my life.

Your faith in the future is strong, Rhiannon. Share it with me today.

Rhiannon, help me to accept uncertainty and ambiguity in my life.  
Great Goddess, remind me that my life and its struggles are both meaningful and rewarding.  
Lend me your ability to recover from setbacks, Rhiannon, so that I can move forward to the next challenge in my life.  
Rhiannon Goddess Quiz

Free me, Rhiannon, from worrying so much about pleasing others and help me learn to stay on my own path through life.  
Rhiannon, remind me to reach out to others with confidence today.

Great Goddess, help me to release my fears that others may exploit me.

Thank you, Rhiannon, for helping me to be optimistic and serene today.  
Rhiannon, I join you in supporting others from the fullness of my heart.  
Rhiannon, show me how to release any dark and destructive fantasies.

Do You  
Want To:

Develop Your Auxiliary  
Goddess

Types?

Do You  
Want To:  
Recognize Your Missing  
Goddess  
Type?

I call on you, Rhiannon, to help me trust that I can make miracles happen in my own life.

Shield and protect me from negativity. Keep me solid, anchored in my strength.

Rhiannon, like you, just being alive fills my heart with joy.

Goddess, I affirm that I have the courage to overcome my doubts and fears.

Great Goddess, help me remember that times of sorrow are opportunities for the greatest growth.

Share your forgiving, nonjudgmental approach with me today, Rhiannon.

Rhiannon, remind me today that, like you, I am caring and have a good heart.

Goddess Rhiannon Quiz

Goddess, guide me to friends who truly understand and believe in me.

Help me let go of all shame, guilt, and harsh judgments of my self.

Rhiannon, help me endure my pain and release any hurts or grudges that I harbor.

Great Goddess, help me see the beauty in others, even if, like you, they seem to be different. Let me celebrate the diversity I see around me.

Goddess, help me not to give myself too readily. Remind me to cautiously evaluate the consequences of my decisions.

Rhiannon, remind me that I am solely responsible for my feelings and that no one can "make me" feel humiliated without my consent.

Great Goddess, help me to keep my environment peaceful and harmonious today.

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Which Goddess Am I?

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Goddess Rhiannon : Activities

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Goddess Invocations

Goddesses Invocations

Goddess Growth

Activities to

Activate the Goddess Within

Which

Goddess

Are

You?

Aphrodite

Artemis

Atalanta

Athena

Demeter

Hera

Hestia

Isis

Persephone

Psyche

Rhiannon

Click on the name of the goddess to find activities which will strengthen her presence in your life.

Activities

to  
Invoke  
the  
Goddess

Goddess Quiz

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Goddess Invocations

Goddesses Invocations

Goddess Growth

Activities to

Activate the Goddess Within

Which

Goddess

Are

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Aphrodite

Artemis

Atalanta

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Demeter

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Hestia

Isis

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Psyche

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Click on the name of the goddess to find activities which will strengthen her presence in your life.

Activities  
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120 captures

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About this capture

Invoke  
The Goddess Aphrodite

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to Invoke

the

Goddess Aphrodite

Honor and Strengthen Your Own Goddess Type

Develop Your Auxiliary  
Goddess  
Types

Recognize Your Missing  
Goddess  
Type

Want to bring more Aphrodite into your life?  
Everything you do to nurture your own sensual enjoyment of life  
will help enlarge the influence of Aphrodite.  
Some suggestions follow:

Slow down. Take your time. Rushing can make it difficult to be sensual and caring.

Permit yourself to feel beautiful, sensual and loving. Without feeling guilty, make the time  
to do those things that delight and please you.

Participate in some kind of bodywork (any kind from aerobics to massage) to increase  
your awareness of your body and its sensations. Find a type that you really enjoy, and



make the most of it!

Practice really focusing your attention on someone else, to listen to them with your heart and mind. Don't tune out or drift off into a daydream. Who knows you may even learn things that will open new doors from you!

No matter how busy you might be, set aside some time each day to really connect with someone you really care about...take just a few minutes to give them your full attention and some quiet appreciation. You'll find yourself a much more loving and desirable person.

Dress up, wear something sensual, if not downright sexy! Even if it's just bright red panties under your "dress for success" navy business suit.

Take care that your passionate energy, like Aphrodite's, isn't being misdirected. When you need to cut your losses and channel your energy in more rewarding ways, visualize what you want to happen and repeat it often . . . until your positive thoughts become a habit, and your intentions a reality!

### Goddess Aphrodite Quiz

Don't be afraid to speak your mind and let everyone else know what pleases you (and what doesn't). Everyone knew just where they stood with Aphrodite, and they should with you as well.

Make your bedroom into a boudoir that even a Venus would envy. After all, according to sleep researchers, only romance and slumber should be allowed to happen in there! So throw out the files you brought home from work and fluff up some fancy pillows and put the scented candles all around.ushoun you

Don't spend more than you can realistically afford, but make it a point to do something luxurious for yourself occasionally . . . leather gloves, satiny pillowslips, a bottle of your favorite scent, or just a leisurely bubble bath. When you occasionally put yourself first others will take notice and begin to think you're worth it (if they hadn't already)!

Take your place in the limelight, even if it makes you uncomfortable at first. Call attention to one of your contributions or accomplishments. Be the first to toot your own horn for a change.

Turn your bathroom into a pleasure spa. Stock the bath with bath oils and scented candles, the thickest towels you can afford, and fill it with music. And don't forget a few seashells to remind you of Aphrodite's presence!

Work on becoming more trusting, even if it means risking rejection. Reach out and let others know how you feel about them.

Fresh flowers at home and in your office. Visit art galleries and museums. Spend as much time and thought in wrapping gifts as you do in buying them. Learn about fine foods and wines. In summary, develop your appreciation for the finer things in life. Surround yourself with the Aphrodite's symbols. Dress in her colors, and think of her appreciatively as you put on pearl earrings and dab on the scent of roses!

Goddess Venus Quiz

Discover YOUR Goddess Archetype  
and let YOUR personality type grow  
in a personalized 20+ page Goddess Report.

Which Goddess Am I?

Take the Goddess Quiz Now.

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Goddess Meditations : Aphrodite

<http://www.goddessgift.com/Aphrodite-act.html>

120 captures

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About this capture

Invoke

The Goddess Aphrodite

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Goddess Aphrodite

Honor and Strengthen Your Own Goddess Type

Develop Your Auxiliary  
Goddess  
Types

Recognize Your Missing  
Goddess  
Type

Want to bring more Aphrodite into your life?  
Everything you do to nurture your own sensual enjoyment of life  
will help enlarge the influence of Aphrodite.  
Some suggestions follow:

Slow down. Take your time. Rushing can make it difficult to be sensual and caring.

Permit yourself to feel beautiful, sensual and loving. Without feeling guilty, make the time to do those things that delight and please you.

Participate in some kind of bodywork (any kind from aerobics to massage) to increase your awareness of your body and its sensations. Find a type that you really enjoy, and make the most of it!

Practice really focusing your attention on someone else, to listen to them with your heart and mind. Don't tune out or drift off into a daydream. Who knows you may even learn things that will open new doors from you!

No matter how busy you might be, set aside some time each day to really connect with someone you really care about...take just a few minutes to give them your full attention and some quiet appreciation. You'll find yourself a much more loving and desirable person.

Dress up, wear something sensual, if not downright sexy! Even if it's just bright red panties under your "dress for success" navy business suit.

Take care that your passionate energy, like Aphrodite's, isn't being misdirected. When

you need to cut your losses and channel your energy in more rewarding ways, visualize what you want to happen and repeat it often . . . until your positive thoughts become a habit, and your intentions a reality!

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Take your place in the limelight, even if it makes you uncomfortable at first. Call attention to one of your contributions or accomplishments. Be the first to toot your own horn for a change.

Turn your bathroom into a pleasure spa. Stock the bath with bath oils and scented candles, the thickest towels you can afford, and fill it with music. And don't forget a few seashells to remind you of Aphrodite's presence!

Work on becoming more trusting, even if it means risking rejection. Reach out and let others know how you feel about them.

Fresh flowers at home and in your office. Visit art galleries and museums. Spend as much time and thought in wrapping gifts as you do in buying them. Learn about fine foods and wines. In summary, develop your appreciation for the finer things in life. Surround yourself with the Aphrodite's symbols. Dress in her colors, and think of her appreciatively as you put on pearl earrings and dab on the scent of roses!

## Goddess Venus Quiz

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Which Goddess Am I?

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Goddess Meditations : Aphrodite

<http://www.goddessgift.com/Artemis-act.html>

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Invoke

The Goddess

Artemis

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Goddess

Honor and Strengthen Your Own Goddess Type

Develop Your Auxiliary

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Recognize Your Missing  
Goddess  
Type

Want to bring more Artemis into your life?  
Everything you do to focus on your goals in life  
will help enlarge the influence of Artemis.  
Some suggestions follow:

Known for her keen skill as an archer, Artemis was always focused and ready to spring into action. Take some time to plan ahead by keeping your goals in focus. Write down what you hope to achieve and where you want to be in the next few years. Know what you want out of life and then, like Artemis, pursue it.

Allow yourself to be competitive, without feeling embarrassed or unfeminine. Sometimes competition brings out the best in us.

Participate in some kind of bodywork (any kind from aerobics to yoga) to increase your awareness of your body and its agility. Find a type that you really enjoy, and make the most of it!

Notice someone who is in need (of a smile, a meal, or just a word of encouragement). Rather than going your own way as you normally might, do something positive to help them meet this need.

No matter how busy you might be, set aside some time each day to really connect with someone you really care about...take just a few minutes to give them your full attention and some quiet appreciation. You'll find yourself a much more loving and desirable person.

Spend time in the out-of-doors. Take a walk in the woods and revel in its solitude and wild beauty.

Don't spend more than you can realistically afford, but make it a point to do something adventuresome occasionally. Go mountain climbing, camping, or white water rafting. Get in touch with the wild woman within.

Honor Artemis in her role as defender and protector of youth, by providing encouragement and guidance to a young woman. Be a mentor.

## Goddess Artemis Quiz

Don't be afraid to speak your mind and let everyone else know what pleases you (and what doesn't). Everyone knew just where they stood with Artemis, and they should with you as well.

Spend time in the out-of-doors. Take a walk in the woods and revel in its solitude and wild beauty.

Don't spend more than you can realistically afford, but make it a point to do something adventuresome occasionally. Go mountain climbing, camping, or white water rafting. Get in touch with the wild woman within!

Stand firm and refuse to budge when someone tries to take advantage of you. Practice your assertiveness skills (or develop them through practicing if you have few to begin with). Speak out for what you really want.

Take long leisurely walks, preferably with a dog as your companion (if your lifestyle doesn't permit a pet, borrow a neighbor's or volunteer to walk one at your local pound -- they're sure to love you for it!)

Make it a point to spend time with your female friends and to cherish and nurture their companionship. Let them know how much their presence in your life means to you.

Artemis was a champion of the weak and underprivileged. Make it a point to speak out on behalf of someone (or some cause) who is perhaps more vulnerable than you. Say "I'd like to hear what Mary thinks about that . . ." in your committee meeting, or write a letter to the editor of your local newspaper about an issue that you really care about.

Take care that your passionate energy, like that of Artemis, isn't being misdirected. When you need to cut your losses and channel your energy in more rewarding ways, visualize what you want to happen and repeat it often . . . until your positive thoughts become a habit, and your intentions a reality!

Practice really focusing your attention on someone else, listening to them with your heart and mind. Don't tune out or drift off into a daydream. Your undivided attention and focus on their needs will prove to be quite charismatic!

Surround yourself with

Artemis symbols.

Place a crystal bowl full of almonds on a table covered with a forest green cloth. Wear your moonstone earrings. Buy some sexy sandals. Plant a tree (even if it's a small one

in a pot) to remind you of the presence of Artemis in your life!

Goddess Diana Artemis Quiz

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Which Goddess Am I?

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Goddess Meditations : Artemis

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The Goddess Atalanta

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Goddess Atalanta

Honor and Strengthen Your Own Goddess Type

Develop Your Auxiliary  
Goddess  
Types

Recognize Your Missing  
Goddess  
Type

Want to bring more Atalanta into your life?  
Everything you do to nurture your own independence  
your vitality and enjoyment of life,  
will help enlarge the influence of Atalanta.  
Some suggestions follow:

Do something spontaneous and impulsive, just for the sheer joy of it!  
Permit yourself to feel beautiful, sensual and loving. Without feeling guilty, make the time  
to do those things that delight and please you.

Participate in some kind of bodywork (any kind from aerobics to    massage) to increase  
your awareness of your body and to keep it agile. Find a type    that you really enjoy, and  
make the most of it!

Work on putting yourself first for a change. If you're not happy no one close to you will  
be either. Remember to ask for enough. If you want it, and believe you deserve it, then  
you can make it happen. Conceptualize your deep inner knowledge of what is good,  
visualize it happening, and create and hold that thought throughout the day. Your  
thoughts and intentions can become your reality.

Say something to call attention to an achievement or accomplishment of which you are  
justifiably proud, even if you feel like it's being boastful. Remember Atalanta was a  
winner, and had no hesitation in letting everyone know it.

Learn to do some things for yourself that aren't considered ladylike. Install a light fixture,  
change the oil in your car!

Have the courage to say "No" to something that you're really not interested in doing. Say  
it firmly and without feeling guilty. . . after all, it's really your life, isn't it?

## Goddess Atalanta Quiz

Slow down. Take your time. Racing around can make it difficult to be sensual and caring.

Don't be afraid to speak your mind and let everyone else know what pleases you (and what doesn't). Everyone knew just where they stood with Atalanta, and they should with you as well.

Remember the lesson of the golden apple that slowed Atalanta down and brought her love. Let some of your responsibilities slip and take time to devote your energy and attention to the people and things you really love.

Remember that, like Atalanta, you are a winner. Don't waste your time thinking negative thoughts, maintain an "I can do anything" attitude in all that you do.

Pamper your tootsies! Have a pedicure and splurge on a pair of sexy sandals (or even a pair of sturdy running shoes). And don't forget to think of Atalanta as you do!

Do something by yourself that you would ordinarily do with a partner or a friend. Have a leisurely meal at a fine restaurant, go to the movies. Learn to enjoy, if not tolerate, solitude and not feel insecure when you are alone.

Test the limits, as Atalanta did! Do something physically demanding, or that otherwise feels "impossible" for you, and gives you a real challenge. Then congratulate yourself on your success!

Select someone (or something) that you feel passionately about, and throw yourself, like Atalanta, with abandon into expressing the way you really feel.

Surround yourself with

Atalanta's symbols. Keep a little statue of a lion on your desk, wear an amber pendant and think of Atalanta appreciatively as you put a dab of carnation scented oil in your bathwater at the end of the day!

Plan ahead. Identify your goals and race toward them with the fierce energy that you find inside when you are motivated to succeed.

Goddesses Quiz

Discover YOUR Goddess Archetype  
and let YOUR personality type grow  
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Which Goddess Am I?

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Goddess Meditations : Atalanta

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Honor and Strengthen Your Own Goddess Type

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Recognize Your Missing

Goddess

Type

Want to bring more Athena into your life?

Everything you do to nurture your organization and logical skills

will help enlarge the influence of Athena.

Some suggestions follow:

Read a book, a serious book of nonfiction, from cover to cover. If this is not your usual fare, try to pick one on a subject that is of special interest to you.

Participate in some kind of bodywork (any kind, but consider something usually thought of as "masculine" like one of the martial arts ). Use it to increase your strength, flexibility, and confidence.

Practice letting your head rule your heart! The Athena archetype represents self-government. In the midst of an argument, when you feel yourself beginning to lose control, remind yourself to listen to the wise voice of Athena counseling you to stop and think before you let your emotions take over. Consider the effect your words will have, and be sure they will express your viewpoint in the clearest, most useful way.

Don't be afraid to speak your mind and let everyone else know what pleases you (and what doesn't) or what you think about an issue. Everyone knew just where they stood with Athena, and they should with you as well.

Practice relating to a man, not as a lover or even a personal friend, but as a colleague or someone with whom you meet to solve problems. If your work does not provide you with such an opportunity, volunteer to serve on a committee of a local civic organization.

### Goddess Athena Minerva Quiz

Develop some skills that are traditionally masculine in nature. Learn to change the oil in your car. Chop wood. Know that you can survive without a man to look after you!

Don't hesitate to make decisions, even important ones. If you find this difficult, start with the small ones. You choose the movie and decide where you go to dinner, instead of automatically letting someone else decide.

Get in touch with your personal goals. Make a list of five things you'd like to accomplish--they could be personal or professional goals. Each goal should be about something important to you. Write down why you think you haven't accomplished each goal. Was it simple procrastination? Or a lack of confidence in your ability? Then pick one goal, preferably the "easiest", and pledge that you will accomplish it. Set aside time

each day for the next week to research and plan. Then get started. Break the plan down into small tasks so that every time you get discouraged, you can remind yourself that they are only "baby steps". By the end of the month, you should be more confident of your ability to implement your plans. ushoun you

Join a bookclub. Take a college course you might be interested in. Do something to develop your intellectual skills.

Trust yourself to be who you are without compromise or apology.

Remember that Athena was the goddess who represented civilization. Make it a point to take in art galleries, the theater, and museums. In summary, develop your appreciation for the finer things that civilization has to offer.

Dress in Athena's colors, keep a small statute or painting of an owl in a prominent place, use olive oil in all your salad dressings!

Surround yourself with the Athena 's symbols.

Goddess Athena Quiz

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Goddess Meditations : Athena

<http://www.goddessgift.com/Demeter-act.html>

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Invoke  
The Goddess Demeter

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Goddess Demeter

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Want to bring more Demeter into your life?  
Everything you do to nurture yourself and others  
will help enlarge the influence of Demeter.  
Some suggestions follow:

Demeter was a most compassionate goddess, always perceptive and sensitive to the needs of others. Practice really focusing your attention on someone else, to listen to them with all your heart. Don't tune out or become distracted by your own thoughts. Don't let those you really care about just wander off, like Demeter's daughter did. No matter how busy you might be (even if you're mostly busy looking after their needs) set aside some time each day to really connect with them...take just a few minutes to give them your full attention and some quiet appreciation.

Send greeting cards, write letters, and give thoughtful little gifts to those you care about. Do small things to show your appreciation. Let others know how you feel about them.

Take care that your compassionate, forgiving, and nurturing nature, like Demeter's, isn't being abused. When you need to cut your losses and channel your energy in more rewarding ways, visualize what you want to happen and repeat it with persistence . . . until your positive thoughts become a habit, and your intentions a reality!

Don't be afraid to speak your mind and let everyone else know what pleases you (and what doesn't). Everyone knew just where they stood with Demeter, and they should with you as well.

You do a lot for others; insist on some gratitude. Call attention to your contributions. Learn to expect appreciation. Ask for it even if doing so makes you uncomfortable at first.

### Goddess Demeter Ceres Quiz

Donate some of your time, money, or energy to a local foodbank or homeless shelter. Once a year set aside all the hustle and bustle of your routine life, and be a bountiful goddess! Surround yourself with family and friends. Invite your favorite people to share a feast you have lovingly prepared. Get in the spirit by watching a video/CD of the beautiful film "Babette's Feast".

Plan and cook with intention! Infuse your food with love! With every stir of the spoon and every chop of the knife, think of them with appreciation and gratitude. Then express your love with this feast for the soul that you have so lovingly prepared.

Demeter had to learn to not always take life so seriously. Go see a "chick flick" with a friend and have some fun. Your work will still be there when you return!

Exhausted and emotionally depleted after looking after everyone else but yourself?? Do like Demeter and just let yourself collapse occasionally! Pamper yourself with a Mental Health Day without feeling guilty. On that day let go of being so responsible, put yourself first, and recharge your batteries.

Bake bread! Let the kneading rid you of your tension and the solitude and the heady aroma fill you with pleasure.

Set a relaxed pace. Slow down and take your time. Rushing can make it difficult to be nurturant and caring.

Share a word of encouragement with a young child. Better yet, pass on a sincere compliment about the child to his/her parent, "You must be very proud , your child is so. . ."

Plant a vegetable garden. Lavish it with tender care, for it has much to teach you. Digging in the dirt to find your roots, weeding out the things that interfere with healthy growth, and following the movements of the moon and the rhythm of the seasons of your life. Celebrate the harvest, and share your produce. It's a lovely way to meet your neighbors!

Surround yourself with

Demeter 's symbols. Dress in her colors, think of her as you spread honey on your freshly baked cinnamon-apple bread, and fill a vase with daisies!

Goddess Demeter Quiz

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Goddess Meditations : Demeter

<http://www.goddessgift.com/Hera-act.html>

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Invoke

The Goddess Hera



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Goddess Hera

Honor and Strengthen Your Own Goddess Type

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Want to bring more Hera into your life?  
Everything you do to acknowledge your own needs  
while honoring your commitments  
will help enlarge the influence of Hera.  
Some suggestions follow:

Surprise your partner with a romantic retreat. Book a room at a local hotel, and make it an evening to remember!

Make your home a sacred space. Hera felt at peace in her home and knew its value in keeping her filled with energy. So you hate housework? Make it more enjoyable by doing it as a meditation to Hera. Commit 30 minutes each week to doing one thing to bring a feeling of peace and beauty into your home, even if it's only reorganizing the medicine cabinet or putting a potted plant on the windowsill .

Practice the Rule of 3's in your relationships. For every "negative" thing that you are about to say (criticism), be sure that you have delivered three positive statements (i.e. "warm fuzzies") before you ask for change. And if the relationship hasn't been flourishing lately, make that ratio 8 to 1! Remember that it wasn't Hera's constant complaining that won Zeus' heart, but her playful reinforcements.

Take time to really focus your attention on someone you care about, listening to them

with your whole heart.

Memories are often the cement that holds relationships together. So dust off the photo albums. Pull out the images of a special trip or event and bring the memories of your most cherished moments into the light. Turn them over in your mind, polishing them until they glow. Then share them with your loved one, "Remember the time when we . . . ?" Even a real crisis can evoke good memories, "I was thinking how good it made me feel that you were standing behind me 100% that time when . . ."

### Goddess Hera Quiz

No matter how busy you might be, set aside some time each day to really connect with someone you really care about...take just a few minutes to give them your full attention and some quiet appreciation. You'll find yourself a much more loving and desirable person.

Convert your own bathroom, no matter how tiny, into a pleasure center. After all, Hera was known as the goddess of the spa. Buy a stock of luxurious bath salts and oils.. Find the thickest towels you can afford. Luxuriate in the tub, surrounded by the glow of scented candles and you can appreciate Hera's healing presence in your life!

Know what you want and ask for it, especially in important relationships. But don't be afraid to let go, if like Hera, your affection or commitment is not being returned. When you need to cut your losses and channel your energy in more rewarding ways, visualize what you want to happen and repeat it often . . . until your positive thoughts become a habit, and your intentions a reality!

Don't be afraid to speak your mind and let everyone else know what pleases you (and what doesn't). Everyone knew just where they stood with Hera, and they should with you as well.

Learn to reach out and touch those you care about, not in a sexual way, but with great love and affection. The skin is the largest sense organ in the body and the most often neglected.

Reach out and let others know how you feel about them and what you expect of them (or hope for) in your relationships, even if it means risking embarrassment or rejection.

Like Hera, support and work to improve the public institutions in your community. Give of your time, energy, or money, but make it a point to leave the world a better place for others.

Surround yourself with

Hera 's symbols. Think of her with appreciation as you dress in her colors and put on your diamond earrings. Keep a peacock feather hanging on the foot of your bed. Buy yourself a tiara and wear it around the house until you begin to feel like a Queen!

Goddesses Hera Ceres Quiz

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Goddess Meditations : Hera

<http://www.goddessgift.com/Hestia-act.html>

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Invoke

The Goddess Hestia

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Goddess Hestia

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Want to bring more Hestia into your life?  
Everything you do to acknowledge your own needs  
while honoring your commitments  
will help enlarge the influence of Hestia.  
Some suggestions follow:

Every woman needs a sacred space, a sanctuary she can call her very own, a place to grab a few moments of peace and reflect on her life. Create one in your home.

Make your home a sacred space. Hestia felt at peace in her home and knew its value in keeping her filled with energy. So you hate housework? Make it more enjoyable by doing it as a meditation to Hestia. Commit 30 minutes each week to doing one thing to bring a feeling of peace and beauty into your home, even if it's only organizing that drawer we all have in the kitchen (the one where you put everything that doesn't have a place of its own).

Take time to really focus your attention on someone you care about, listening to them with your whole heart.

Hestia ensured continuity in the lives of her family. Make a scrapbook of family memories. Keep and treasure an object (or several) in your home that belonged to an elder female in your family. If you travel alone, set out a framed photo of your family in your hotel room, or another object that makes you feel "at home".

Being a "domestic goddess" doesn't have to be dreary. Make it fun! Add little touches of creativity and beauty as you go. Place a bouquet of parsley in a vase in the fridge. Tie your folded sheets and towels up with a narrow strip of lace fabric finished off with a bow.

Learn to sing in harmony, to make others "look good" rather than being the lead singer all the time. Think about Hestia and recall the beautiful lyrics to the song, "The Wind Beneath My Wings".

Learn to listen actively, to not allow yourself to be drawn automatically into arguing. You can always say something like, "It's obvious this is important to you and you probably have an important point. I need to think on it and see if we can't come to agreement."

When the others who live in your home return, welcome them enthusiastically. Put down what you're doing and give them your undivided attention for a few minutes.

### Goddess Hestia Vesta Quiz

Create an "altar" to Hestia in your home, something that reminds you of her each time you look at it. It need not be elaborate, perhaps just a bundle of lavender or a grouping of candles on a table in a room where you like to spend your "quiet time".

No matter how busy you might be, set aside some time each day to really connect with someone you really care about...take just a few minutes to give them your full attention and some quiet appreciation. You'll find yourself a much more loving and desirable person.

Be prepared. Manage your resources wisely. Put off an extravagance and set some money back for a rainy day.

Don't be afraid to speak your mind and let everyone else know what you need and want. Hestia got what she wanted by speaking out.

"To thine own self be true". . . even if it means ignoring the expectations of others. Discover who you are and what you want and need to be fulfilled. Look after your own needs first. Then, and only then, can you be of valuable service to others.

Remember, "you can't light a fire without a spark". Just as entire towns had to be moved to avert misfortune when the fire in the town hall died out, loving or living with a partner who is physically or psychologically abusive spells disaster and it is important to recognize Hestia's lesson that it is time to move on.

When you need to cut your losses and channel your energy in more rewarding ways,

visualize what you want to happen and repeat it often . . . until your positive thoughts become a habit, and your intentions a reality!

Say "no" when you really don't want to be accommodating or go out of your way to please someone else . . . so that you can say "yes" with enthusiasm at other times and really mean it.

For a Hestia sex is a sacred union. Choose your partner carefully and keep the flame of love alight.

Reach out and let others know how you feel about them and what you expect of them (or hope for) in your relationships, even if it means risking embarrassment or rejection.

Reach out and let others know how you feel about them and what you expect of them (or hope for) in your relationships, even if it means risking embarrassment or rejection.

Adorn yourself with an amethyst, Hestia's symbol gemstone, to call forth her soothing energy. Or carry a crystal with you and hold it occasionally to help you recenter and rebalance.

Goddesses Hestia Quiz

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Goddess Meditations : Hestia

<http://www.goddessgift.com/Isis-act.html>

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Goddess Isis

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Want to bring more Isis into your life?  
Everything you do to "pull together"  
will help enlarge the influence of Isis.  
Some suggestions follow:

Remember that committed relationships, like that of Isis and Osiris, often involve a lot of work. Allot time for togetherness, and give your full attention. Listen not only with your head, but also with a loving heart.

Make memories. They can go a long way to sustain a relationship during tough times that inevitably occur in any relationship. Fabulous meals, fun movies, fantastic sex are among "the ties that bind". And don't forget to bring out the memories (and even the scrapbook) when times get tough.

Practice letting your head rule your heart! The Isis archetype represents self-government. In the midst of an argument, when you feel yourself beginning to lose control, remind yourself to listen to the wise voice of Isis counseling you to stop and think before you let your emotions take over. Consider the effect your words will have, and be sure they will express your viewpoint in the clearest, most useful way. Say "I really would like . . ." rather than "You ought to . . ." and your message will be more well received.

Build yourself a throne! All of us could use an extra chair at times, so why not find a wooden chair (a thrift store "find" will do) and paint it in the colors of Isis, using stencils to embellish it with an Egyptian motif.

Stay connected even if you're apart. Cards, email and phone can help you "keep it together."

## Goddess Aphrodite Quiz

Invoke the "Shield of Isis" to protect you and give you self-confidence when you confront a situation that triggers your fears. Imagine that you are enveloped by a sphere of golden light. Say the words "I call on the Light of Isis and the power of Isis to protect me and mine. The goddess Isis battles for me, and she will overcome."

Develop your own skills of self-protection.

Sign up for a self-defense course, if nothing else it will increase your watchfulness and awareness and make you less likely to be chosen as a "victim".

If you just aren't "the crying type", arrange to have yourself a "pity party" every once in a while. Crying can actually help release pent-up emotional tensions and keep you "pulled together". Plan for a time when you'll be uninterrupted and watch a sad movie, bring out the photos and letters from a "lost love", and cry enough cleansing tears to "flood the river Nile". Then close your ritual with a cleansing shower to wash those tears away.

Don't stay disconnected. Make a real effort to reconnect with someone you've lost touch with over time. The internet makes it easy to locate the friends we've lost.

The goddess Isis was known as the Great Mother. Reach out and touch your mother, the one who gave you life.



Become a volunteer  
in your local literacy program.

Remember that Isis was the goddess who represented civilization and culture. Make it a point to take in art galleries, the theater, and museums. In summary, develop your appreciation for the finer things that civilization has to offer.

Dress in Isis' colors, hang a beautiful feather in your window (or on your rear view mirror) to remind you of her protective wings. Wear an ankh on a pendant or bracelet. Surround yourself with Isis ' symbols.  
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Goddess Meditations : Isis

<http://www.goddessgift.com/Persephone-act.html>

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Invoke  
The Goddess Persephone

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Goddess Persephone

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Want to bring more Persephone into your life?  
Everything you do to nurture your own innocence and sense of wonder  
will help enlarge the influence of Persephone.  
Some suggestions follow:

Slow down and, like Persephone, take time to smell the flowers. Make it a point to watch a sunrise occasionally, even if it means losing a few minutes of sleep. Experience the world with a great big "WOW"!

Persephone blossomed from a naive and innocent young child into a self-confident queen almost overnight. Find a picture of yourself as a young child. Place it in a lovely frame and set it out where you can see it and admire how vulnerable and innocent you look.

Think about your past. What were the things you did that were heroic? that caused you embarrassment or pain? Write them down and review them frequently, releasing any negative judgments that you formed against yourself.

Persephone, as Queen of the Underworld, was renowned as a gracious and welcoming hostess. Practice really giving your full attention to someone else, listening to them with both your heart and mind.

Leave all your adult responsibilities behind for just one day. Now it's time to play. Don't worry what other people will think, call it a Mental Health Day if it makes you feel better!

Give yourself over to an ecstatic experience on occasion. Search for it in music or in dance. Let your feelings overwhelm you with their intensity as you release them with all the careless abandon that you can muster!

### Goddess Persephone Quiz

Move toward letting go an old resentment. Forgive, or at least accept with understanding, someone (perhaps a parent) who you feel betrayed your youthful innocence by forcing you to assume adult responsibility before you were ready. Build yourself a flower garden. Spend the dreary winter months perusing all the seed catalogs, and cast hundreds of seeds when spring appears. Don't be rigid or judgmental; flowers don't really have to grow in rows!

Build or buy a bat house (bats are one of Psyche's symbols). Hang it proudly to welcome these fascinating and helpful little creatures into your yard. If you, like some, are afraid of bats you should learn more about this endangered species and what you can to ensure their survival.

Keep a jar of bubbles and a wand at home and work. When things start getting really stressful, blow bubbles. You'll be surprised at how much better it will make you feel!

Take care that your passions and affections, like Persephone's, aren't being divided. When you need to channel your energy into fewer, more rewarding directions, visualize what you want to happen and repeat it often . . . until your positive thoughts become a habit, and your intentions a reality!

Work on becoming more trustful that it is safe to express your feelings, even if it means risking rejection. Reach out and let others know how you feel about them. Keep fresh flowers at home and in your office. Go to the park and play on the swings. Whistle while you work. To summarize, develop a free spirit and enjoy the spontaneous pleasures that are so freely available in this life. Surround yourself with

Persephone 's symbols. Dress in her colors, and luxuriate in her youthful energy. Carry a quartz crystal and spray the scent of lavender on all your linens!  
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Goddess Meditations : Persephone

<http://www.goddessgift.com/Psyche-act.html>

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The Goddess Psyche

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Goddess Psyche

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Want to bring more Psyche into your life?  
Everything you do to nurture your own spirituality and soulfulness  
will help enlarge the influence of Psyche.  
Some suggestions follow:

Work on becoming more trusting, even if it means risking rejection. Take the initiative,  
reach out and let others know how you feel about them.

Get rid of the clutter in your house by letting go of all the objects you don't use, leaving  
only those you still love. Set aside a couple of hours to begin to "sort the seeds" (one of  
the tasks that Aphrodite assigned to Psyche). Light a candle and put on music to help  
make this a sacred experience. Look at, and touch, every object in the room, asking  
yourself whether you need to keep this object or let it go. As you clear out the items you  
don't need, place them in a box that you can seal. Bless the objects you wish to keep by  
holding each one lovingly in your hands while concentrating on how beautiful it is or  
how much it means to you. By putting your love and energy into the objects in your  
home, it will become a sacred space.

(Note: If you find it very difficult to get rid of things, just take the box, seal it, and write  
a date six months from now on the lid, store the box in an out-of-sight location for 6  
months, and then discard it. You will be reassured that you can still find anything you  
need. After 6 months you will have forgotten the contents of the box and will feel free to  
let them go.)

Psyche teaches us that we can share her ability to transform ourselves from women  
crippled by stress to wondrous creatures that shine with radiant light. When your mood  
is dark, use her energy to lift your chin up and pull your shoulder's back. Gaze inward  
and ask what is causing you such angst? Visualize your problem rolling itself into a ball,  
and then see yourself picking it up and throwing it into the distance.

Goddess Psyche Quiz

Participate in some kind of bodywork (yoga, tai chi, or massage are recommended). Increase your awareness of your body and its sensations. Find a type that you really enjoy, and make a commitment to stick with it! you

Splurge your allowance on a fancy diary and put it by your bedside to keep a record of your dreams. Record what you remember of them when you awaken, and express your thoughts and feelings about them as well. From time to time look over your entries and see what your dreams are trying to tell you. Let your unconscious, inner voice be your guide!

No matter how busy you might be, set aside some time each day to think about what is going on in your life and what you are feeling...take just a few minutes to give them your full attention and some quiet appreciation. You'll find yourself a person who is much more confident and centered.

Psyche's symbol, the butterfly, is the symbol of the soul, representing transformation and rebirth. Honor Psyche by planting a butterfly garden. Lilacs, cosmos, asters, and coreopsis will attract them to your garden.

Take care that your passionate energy, like Psyche's, is leading you in the right direction, especially in matters of the heart. When you need to cut your losses and channel your energy in more rewarding ways, visualize what you want to happen and repeat it often . . . until your positive thoughts become a habit, and your intentions become a reality!

Remember that, like Psyche, you can be clever and resourceful. Recall her lessons: Do not be afraid to ask for help when you need it, and most importantly, allow others to help you.

Place a melodious wind chime outside your window. Set a tabletop fountain on your desk to bring peaceful energy and sound into your office. To summarize, incorporate objects that create the feeling of sanctuary where your spirit can flourish.

Dress in the colors of Psyche, and think of her appreciatively as you feast on a breakfast of toast spread with fig jam served with slices of melon! Throw a cuddly wool afghan on the sofa, and decorate your refrigerator with butterfly magnets. Surround yourself with Psyche's symbols .

Goddess Psyche Quiz

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Goddess Meditations : Psyche

<http://www.goddessgift.com/Rhiannon-act.html>

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Goddess Rhiannon

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Want to bring more Rhiannon into your life?

Everything you do to stay on your own personal goddess path through life will help enlarge the influence of Rhiannon.

Some suggestions follow:

Be confident. Act confident. Others will see your strengths if only you will accept yourself.

Select something or someone that you feel strongly (or passionately) about. Then throw yourself with abandon into expressing your care, even if it means risking rejection or calling attention to yourself.

Sitting quietly, close your eyes and inhale deeply. Imagine yourself on horseback, flying through the moonlit night, hair flying in the wind. Whenever you begin to feel overburdened by your responsibilities, recall this image of your complete freedom and your load will lighten.

No matter how busy you might be, set aside some time each day to really connect with someone you really care about...take just a few minutes to give them your full attention and some quiet appreciation. You'll find yourself a much more loving and desirable person.

Rhiannon, who later became the Lady of the Lake in the Arthurian legend, was known for granting the wishes of those who would ask directly for what they wanted...while ignoring those who would (or could) not state plainly what they wanted. Practice speaking directly and telling someone what you really want. When someone asks where you want to go or what you want to do, be prepared to answer. You decide which movie to see or where you would like to go for dinner!

Dance your cares away. Turn on the stereo, and release your body in the passion of the music. Twirl and leap until your head begins to spin. Rhiannon was the goddess of the wind.

### Goddess Rhiannon Quiz

Permit yourself to feel beautiful, free, and loving. Without feeling guilty, make the time to do those things that delight and please you.

Do something by yourself that you would usually do only with a partner or a friend. Have a leisurely meal in a nice restaurant or go to the movies alone! Like Rhiannon, learn to enjoy, or at least tolerate, your solitude. Lushoun you

Go horseback riding! (Or for the less courageous, just go to the stables and spend some



time getting to know a horse a bit! Or read "Seabiscuit" by Laura Hillebrand, and absorb a bit of this magnificent creature's strength and endurance.)

Take your place in the limelight, even if it makes you uncomfortable at first. Call attention to one of your contributions to the family or community. Don't be bashful . . . make sure they notice!

Celebrate the winter solstice this year, for it is when Rhiannon gave birth to her son. Light bayberry candles and decorate with ornaments of ruby red, green, silver and gold. And don't forget to drape a few garlands of pine or cedar around the house as an additional reminder of the presence of Rhiannon!

Take a walk in the woods or the park. Listen carefully for the songs of the birds. Let your spirits soar with the sounds of their morning chorus! They are a reminder that after periods of rain and sorrow, the warm light of the sun will bring our hearts to life again.

Release your sorrows. Lay down any hurts and resentments that you have experienced in the past and continue to carry as a burden. Accept them as experiences that have made you the person that you are, but move on. Get help if you need to, but face your future unburdened by the past.

Take care that you don't become distracted, like Rhiannon, and let your passionate energy be misdirected. When you need to cut your losses and channel your energy in more rewarding ways, visualize what you want to happen and repeat it often . . . until your positive thoughts become a habit, and your intentions a reality!

Surround yourself with Rhiannon's symbols.

Dress in her colors, and think of her appreciatively as you light a bayberry candle and put on your moonstone earrings!

Goddess Rhiannon Quiz  
Discover YOUR Goddess Archetype  
and let YOUR personality type grow  
in a personalized 20+ page Goddess Report.

Which Goddess Am I?

Take the Goddess Quiz Now.

Return to Goddess Gift

Goddess Meditations : Rhiannon

<http://www.goddessgift.com/Hestia-meds.html>

183 captures  
14 Jan 2004 - 27 Nov 2020  
Mar APR Jun  
27  
2005 2006 2007

About this capture

Invoke  
The Goddess Hestia

Meditations

to Invoke

the

Goddess Hestia

Do You Want To:

Honor and Strengthen Your Own Goddess Type?

I have dreams and goals and such a long list of things I want to get done that it is truly overwhelming at times. Teach me, Hestia, to manage them better. Remind me that goals and dreams are seldom achieved overnight. Help me take one step at a time, setting smaller goals within the larger ones.

Make me more concerned and considerate of myself. Help me to consider my own feelings and needs, not always placing others first.

I accept the responsibility for insuring my own happiness and for seeing to it that my needs are met.

Hestia's house provides the boundaries for our souls. Her sacred fire protects our spirit from the chaos and triviality of the outer world we live in. Hestia connects us with our inner core, the quiet, still center of our being.

In contemporary times, scholars refer to Hestia as the “forgotten goddess”, neglected largely because she (and the values she represents) has been crowded out by the accelerated pace and changed focus of our lives.

Hestia reminds us to keep the flames alive in our own lives, remembering that the condition of our spirits, our homes, and our community requires it.

If we, or our families, are to have a life that warms us, we must nourish our spirits, maintain and watch over them by placing them at the center of our attention. This is the lesson of Hestia.

### Hestia Goddess Quiz

Thank you, Hestia, for helping me keep my environment peaceful and harmonious today.

Hestia, remind me today that, like you, I am caring and have a good heart.

Help me set aside my irritation when I'm interrupted. Let me take time to show your welcoming interest and hospitality to someone asking for my attention.

Great Goddess, help me to remain centered and emotionally available to others.

Hestia, the Greek Goddess of Home and Hearth, makes us aware that doing is not necessarily better than being, activity better than passivity, nor expressiveness better than receptivity.

Not motivated by self-interest, Hestia was the only deity who was never manipulative or drawn into arguments or conflicts.

Living with Hestia in our lives demands that we be still and summon the energies of our souls, that we be "centered" and available to others, not just focused on the business of our daily lives.

Do You  
Want To:

Develop Your Auxiliary  
Goddess  
Types?

Do You

Want To:  
Recognize Your Missing  
Goddess  
Type?

|

Hestia was the first goddess to defy social convention, refusing to divert her attention for the demands of marriage and motherhood, insisting they were “not her thing”.

Though Hestia has been criticized by many feminists because she was perceived as a housewife, presumably a male-dominated creature, it is good to remember that domination results when a woman “has no choice”.

Hestia demands that we recognize the difference, that “to choose” a career as homemaker”, as opposed to succumbing to social pressure to do so, is a different matter entirely.

Though it can be argued that the migration of women from home to office was meant to give women the right to choose the patterns of their lives (a right that Hestia certainly exercised), modern-day Hestias have suffered the loss of social support given the devaluation of the role of “homemaker” that occurred at the time of this change.

Lend me your clarity, Hestia, when I think about what I really want in my life. Make me strong enough to not just tolerate or accept what life has thrown in my path. Help me know who I am and what I need to be fulfilled.

Hestia, let me honor my commitments and stay true to my beliefs.  
Help me to really see the opportunities in my life to do what I want to do and be who I want to be.

Remind me that I don't have to have a partner to be in love, that I can be in love with life itself.

Hestia, help me clean house! I need to get rid of the clutter in my home and in my relationships.

#### Goddess Hestia Quiz

Practical, resourceful, and frugal by nature, Hestia warns us that we must, before all else, look after ourselves and secure our futures. In other words, that “charity begins at home”.

Hestia is associated with the warmth and comfort of the welcoming fireplace. Just as the flames glowing from the hearth soothe us with their warmth and glowing light, the goddess Hestia gives us security, peace, and comfort and helps us accept the truth of our lives with inner grace.

Hestia, help me create quality time with my family.

Help me to want what I already have, for that is the path to true fulfillment. Hestia, guide me to see the beauty and good in the small things I usually take for granted.

Guide me, Hestia, to set aside my responsibilities for just a while in order to make time for someone who is really important to me.

Discover YOUR Goddess Archetype  
and let YOUR personality type grow  
in a personalized 20+ page Goddess Report.

Which Goddess Am I?

Take the Goddess Quiz Now.

Return to Goddess Gift

Goddess Hestia : Activities

<http://www.goddessgift.com/goddess-myths/goddess-myths.html>

132 captures

29 Sep 2003 - 11 Feb 2021

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2005 2006 2007

About this capture

Goddess Myths and Symbols

Goddess Myths

Goddess Myths

Goddess myths have inhabited the human imagination and spirit for thousands of years, representing the eternally feminine qualities that pattern women's lives. Each of the goddess myths is different just as each goddess is unique -- motivated by different values and priorities. Each has goddess-given characteristics, both positive and potentially problematic ones.

Learn to recognize the goddess within,

for it is the spirit of the goddess myths that instructs us  
about the patterns we see repeated in our lives.

### The Goddess Myths

Click on a name to be taken to that goddess' myths. Short versions for each of the goddess myths are provided in the column on the right. Enjoy!

Goddess Myths of:

Goddess Myths of: (Abbreviated Version)

Amaterasu & Uzume

Aphrodite (Venus)

Arachne

Artemis

Atalanta

Athena

Bast

Baubo (Iambe)

Brigid (& Saint Brigid)

Demeter

Freya

Hecate

Hera

Hestia

Inanna

Ix-Chel

Isis

Mazu

Mnemosyne

Ondine

Persephone

Psyche

Rhiannon

Sedna

Sofia

Tara

White Buffalo Calf Woman

Yemaya

Amaterasu & Uzume

Aphrodite (Venus)

Arachne

Artemis

Atalanta

Athena

Bast (Bastet, Basthet)

Baubo (Iambe)

Brigid

Demeter

Freya

Hecate

Hera

Hestia

Inanna

Ix-Chel

Isis

Mazu

Muses

Ondine

Persephone

Psyche

Rhiannon

Sedna

Sofia

Tara

White Buffalo Calf Woman

Yemaya

Goddess Meditations

Activities to Invoke A Goddess



Goddess myths . . . intriguing stories full of struggles, emotions, heartache, and endurance. Think of any of these legendary ladies and stories of adventure, passion, and revenge come to mind. In antiquity the goddess myths played much the same role that soap operas do in our times.

Filled with action, power plays, love affairs, success and the agony of defeat, the goddess myths do much more than simply entertain -- they once instructed and shaped the world around them, teaching what is normal, acceptable, and likely to be rewarded (or punished).

Celebrity status was automatically thrust upon a goddess. Stories featuring quiet, docile goddesses were as popular as those starring a voluptuous, seductive one. Goddess myths didn't always have happy endings either, tragedies as well as comedies were frequent fare.

Above all else, both then and now, the goddess myths shed light upon human nature and the struggle to be whole in body, mind, and soul.

The understanding that results when we  
intuitively or intellectually grasp the meaning  
of the goddess myths can be both powerful and healing.

Goddess Quiz

Discover

the

Goddess

Within

Site Meter  
: Goddess Quiz

Home Page : Goddess Myths : Goddess Shop

<http://www.wiggage.com/witch/dailyScript.html>  
17 captures  
21 Mar 2006 - 23 Sep 2018

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About this capture

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Script for the Complete Daily Practice

by valerie walker

©2005-06.

Some parts of this rite draw from other sources,  
including R.J. Stewart, Victor Anderson, and others.

See the full discussion of this practice in Daily Practice I and II.

Sit on a cushion on the floor. Take a deep breath and let it out. Look upward and say:  
Who is this flower above me?  
And what is the work of this God?  
I would know myself in all my parts.

Touch the floor, taking a breath and letting it out.

Touch your genital area, saying:

KA -- thus I awaken the Fetch.

Touch your heart, saying:

BA -- thus I focus the Talker.

Touch your forehead, saying:

ZA -- thus I entreat the aid of the Godself.

Touch the floor again, breathing in and then out.

Assume the mudra and visualize the color for the appropriate goddess as you progress  
through this series. Chant:

[Mudra at genital area]

Gula before me,

Gula at my right hand,

Gula behind me,

Gula at my left hand.

Gula within me,

Gula heal me.

[Mudra at dan tien area, three finger-widths below navel]

Anat before me,

Anat at my right hand,

Anat behind me,

Anat at my left hand.

Anat within me,

Anat bring me creative force.

[Mudra at solar plexus]

Tanit before me,

Tanit at my right hand,

Tanit behind me,

Tanit at my left hand.

Tanit within me,

Tanit give me courage.

[Mudra at heart, left hand on left knee]

Isis before me,  
Isis at my right hand,  
Isis behind me,  
Isis at my left hand.  
Isis within me,  
Isis open my heart.

[Mudra at throat]

Neith before me,  
Neith at my right hand,  
Neith behind me,  
Neith at my left hand.  
Neith within me,  
Neith help me speak my truth.

[Mudra at forehead]

Psyche before me,  
Psyche at my right hand,  
Psyche behind me,  
Psyche at my left hand.  
Psyche within me,  
Psyche give me clear sight.

[Mudra at top of head]

Kore before me,  
Kore at my right hand,  
Kore behind me,  
Kore at my left hand.  
Kore within me,  
Kore let me understand.

[Mudra at heart level; whisper]

Hestia before me,  
Hestia at my right hand,  
Hestia behind me,  
Hestia at my left hand.  
Hestia within me,  
Hestia center and still me.

[Mudra: reach hands and look upward]

Hekate, Kali-Ma, Holy Mother,  
Lady of the Three Roads and of all the spaces between,

Before me,  
At my right hand,  
Behind me,  
At my left hand,  
Above me,  
Below me,  
Within me,

Holy Mother,  
in you we live and move and have our being,  
From you all things emerge, and unto you all things return,

Mother of all the gods and mortals,  
I am your child,  
I am your self.

I affirm in the here and now  
That we are three souls in one body,  
And that you are the highest, best, and most perfect part of me.  
Give me each day that which I need:  
Keep me from evil, though it be the very thing I pray for,  
And bring me to the good, even though from ignorance I don't know enough to ask for it.

Take a deep breath and exhale sharply, touching the floor and saying:  
HA! from the root: my feet are on the Earth.  
Take a second deep breath and exhale sharply, touching your genital area and saying:  
HA! from the stem: my loins are in the Moon.  
Take a third deep breath and exhale sharply, touching your heart and saying:  
HA! from the leaves: my heart is in the Sun.  
Take a fourth deep breath and exhale sharply toward your Godself, looking upward,  
raising your arms up and saying:  
HA! to the flower: my head is in the Stars.

Intone the following, holding one fist stacked on the other. When you say the syllable  
TET! pull your fists sharply apart, one up and one down, as if stretching something out  
vertically.

All three souls are straight within me.....TET!

Take a cup of clear water and breathe into it four times, saying the following:  
Mother, purify me in spirit,  
Mother, purify me in thought.  
Mother, purify me in feeling.

Mother, purify me in action.  
Drink it down in one continuous draught.

Say or chant, concentrating the energy at the body part indicated:

In the names of those things which trouble me:

In the name of Sex [head]

In the name of Pride [right foot]

In the name of Self [left hand]

In the name of Power [right hand]

In the name of Passion [left foot]

In the names of those things which trouble me:

I claim them,

I own them,

They shield me. They are mine.

In the names of those things to which I aspire:

In the name of Love [head]

In the name of Law [right foot]

In the name of Knowledge [left hand]

In the name of Liberty [right hand]

In the name of Wisdom [left foot]

In the names of those things to which I aspire:

I affirm them,

I become them,

They shield me. They are mine.

In the names of those things I am given:

In the name of Devotion [head]

In the name of Truth [right foot]

In the name of Radiance [left hand]

In the name of Grace [right hand]

In the name of Blessing [left foot]

In the names of those things I am given:

I accept them with thanks,

They shield me. They are mine.

Meditate in silence for a moment. Then take the energy you have generated and received, and give it back to the world:

May peace prevail in the universe.

May peace prevail on Earth and all planets.

May peace prevail in the United States [or your own country] and all nations.

May all being be at peace.

May our missions be accomplished.

We thank the universe, through our spiritual protectors,  
for its guidance and protection.

Dedicate the merit to whomever you choose:  
I dedicate the merit of this practice to \_\_\_\_\_  
May our feet find the path,  
May the path find our feet,  
And may we always follow the Golden Thread.  
In Hestia's name, so mote it be.  
Ashe.

<http://www.wiggage.com/witch/dailyScript.html>

17 captures

21 Mar 2006 - 23 Sep 2018

Feb MAR May

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2005 2006 2008

About this capture

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And what is the work of this God?

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Touch your heart, saying:

BA -- thus I focus the Talker.

Touch your forehead, saying:

ZA -- thus I entreat the aid of the Godself.

Touch the floor again, breathing in and then out.

Assume the mudra and visualize the color for the appropriate goddess as you progress  
through this series. Chant:

[Mudra at genital area]

Gula before me,

Gula at my right hand,

Gula behind me,

Gula at my left hand.

Gula within me,

Gula heal me.

[Mudra at dan tien area,three finger-widths below navel]

Anat before me,

Anat at my right hand,

Anat behind me,

Anat at my left hand.  
Anat within me,  
Anat bring me creative force.

[Mudra at solar plexus]  
Tanit before me,  
Tanit at my right hand,  
Tanit behind me,  
Tanit at my left hand.  
Tanit within me,  
Tanit give me courage.

[Mudra at heart, left hand on left knee]  
Isis before me,  
Isis at my right hand,  
Isis behind me,  
Isis at my left hand.  
Isis within me,  
Isis open my heart.

[Mudra at throat]  
Neith before me,  
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Neith at my left hand.  
Neith within me,  
Neith help me speak my truth.

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Psyche before me,  
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Psyche behind me,  
Psyche at my left hand.  
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Psyche give me clear sight.

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Kore within me,  
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Hestia at my right hand,  
Hestia behind me,  
Hestia at my left hand.  
Hestia within me,  
Hestia center and still me.

[Mudra: reach hands and look upward]  
Hekate, Kali-Ma, Holy Mother,  
Lady of the Three Roads and of all the spaces between,

Before me,  
At my right hand,  
Behind me,  
At my left hand,  
Above me,  
Below me,  
Within me,

Holy Mother,  
in you we live and move and have our being,  
From you all things emerge, and unto you all things return,

Mother of all the gods and mortals,  
I am your child,  
I am your self.

I affirm in the here and now  
That we are three souls in one body,  
And that you are the highest, best, and most perfect part of me.  
Give me each day that which I need:  
Keep me from evil, though it be the very thing I pray for,  
And bring me to the good, even though from ignorance I don't know enough to ask for it.

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Mother, purify me in thought.

Mother, purify me in feeling.

Mother, purify me in action.

Drink it down in one continuous draught.

Say or chant, concentrating the energy at the body part indicated:

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In the name of Knowledge [left hand]

In the name of Liberty [right hand]

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In the names of those things to which I aspire:

I affirm them,

I become them,

They shield me. They are mine.

In the names of those things I am given:

In the name of Devotion [head]

In the name of Truth [right foot]

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In the name of Blessing [left foot]

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They shield me. They are mine.

Meditate in silence for a moment. Then take the energy you have generated and received, and give it back to the world:

May peace prevail in the universe.

May peace prevail on Earth and all planets.

May peace prevail in the United States [or your own country] and all nations.

May all being be at peace.

May our missions be accomplished.

We thank the universe, through our spiritual protectors,  
for its guidance and protection.

Dedicate the merit to whomever you choose:

I dedicate the merit of this practice to \_\_\_\_\_

May our feet find the path,

May the path find our feet,

And may we always follow the Golden Thread.

In Hestia's name, so mote it be.

Ashe.

<http://www.wiggage.com/witch/viviex.html>

13 captures

26 Mar 2006 - 23 Sep 2018

Feb MAR May

26

2005 2006 2008

About this capture

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Vivi Exercises for the Points of the Iron Pentacle

by valerie walker

© 2005

parental advisory: contains sexual material

Here are a set of hands-on exercises for working with the points of the Iron Pentacle in ways that involve the Fetch directly and, hopefully, keep intellectualizing to a minimum.

Working With The Sex Point

You will need:

- a piece of paper
- a pen or pencil
- a large mirror, big enough to see your entire body in
- privacy

Sit cross-legged in front of the mirror, naked. Look at yourself as if you were looking at a stranger. Ask yourself, "Who is this person? What does s/he want sexually? What can I do for him/her?" Imagine yourself making love to the person in the mirror. See how real you can make the experience without actually touching yourself, just imagining the touch of your own hands on your skin, tenderly caressing yourself in imagination.

Feel the mental and emotional blockages that come into place as you attempt this. Don't fight them, just acknowledge them.

When you feel that you have acknowledged all the blocks and difficulties you are feeling



about your sexuality, take the pen and paper and draw a self-portrait from your mirror image. It doesn't have to be a perfect likeness, or even a realistic portrait at all. Just try to capture your impression of your sexual self. Include the blocks and feelings as well. Do they sit over you like clouds? Do they pierce you like daggers? Are they solid or fragmented? Where in your body do you feel their effects? Put all this into your drawing. You may wish to color your work. Do so without thinking about its meaning or significance, just color as you might have done when you were a child. It's not even necessary to stay inside the lines, either.

Now sit in front of the mirror again and make love to yourself, all shame and fears forgotten.

### Working With The Pride Point

Making a statue to yourself.

You will need:

- Paper and pencils/pens in different colors
- Modeling clay, Sculpy, or any easy-to-use sculpting material
- Sculpting tools (available at [http://www.diandolls.com/sculpting\\_supplies.htm](http://www.diandolls.com/sculpting_supplies.htm) or at any art supply store)

What kind of monument would you like? Draw it or sculpt a model of it: Do you want to be remembered as riding a horse or a dragon? Standing on a heap of conquered enemies? Being worshipped by others? Heroic or helpful? Being more beautiful, more athletic, more powerful physically than you actually are? Who's your action figure?

### Making a movie of your life.

You will need:

- Paper and pen/s
- Music paper
- Movie magazines to cut up
- Blank CDs / CD recording capability on your computer
- Costumes and props for fairytale enactments

Who would you pick to play you in the movie about your life? Find pictures of the actors you want and cut them out for a collage or paper dolls you can move around and play out your movie.

What songs would you have on your soundtrack? Make a CD of your playlist. Dance to it.

What would the plot be? Which fairy-tale would you have enacted as representing your life most closely? Are you feeling like Cinderella or the Brave Little Tailor? Jack and the

Beanstalk? Little Red Riding Hood? Vasilissa the Beautiful? Are you an Orphan, a Pirate, a Wizard, Baba Yaga, a Frog Prince, or the wounded Fisher King? Are you Lancelot, or Galahad? Are you Robin Hood? What is your connection with the stories you were told as a child, and which story resonates deepest within you and tells the truth about you? Dress as your character/s and play out your story as if you were on a stage.

### Working With The Self Point

Make a life mask.

You will need:

- Plaster-gauze, gauze bandaging impregnated with plaster of Paris. (One roll of 3-inch gauze should be enough for an adult face.)
- Scissors, to cut the plaster-gauze into strips;
- Bowl of water, to dip the gauze into before applying;
- Vaseline, to coat the skin with before putting the gauze on;
- Old towels or other cloths to use as drop-cloths and to drape your shoulders;
- A mirror.

Cut the gauze into strips of one inch by two inches. Put some gauze aside to be cut up even smaller for detail work. If you have long hair, tie it back out of the way; then Vaseline your face liberally, paying particular attention to your eyebrows and other facial hair. Since you are making this mask on yourself rather than someone else, Vaseline around your eyes but don't do your eyelashes, as you will be leaving eyeholes.

(doing an entire head using the wrap method)

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take it out of the oven, let it dry for another day or so. Trim it with sharp scissors, and then coat it with Elmer's glue, inside and out. When the glue dries, your mask is ready to paint or decorate.

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- and many more, most available at Amazon.com.

<http://www.wiggage.com/witch/viviex.html>

13 captures

26 Mar 2006 - 23 Sep 2018

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About this capture

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Vivi Exercises for the Points of the Iron Pentacle  
by valerie walker  
© 2005

parental advisory: contains sexual material

Here are a set of hands-on exercises for working with the points of the Iron Pentacle in ways that involve the Fetch directly and, hopefully, keep intellectualizing to a minimum.

### Working With The Sex Point

You will need:

- a piece of paper
- a pen or pencil
- a large mirror, big enough to see your entire body in
- privacy

Sit cross-legged in front of the mirror, naked. Look at yourself as if you were looking at a stranger. Ask yourself, "Who is this person? What does s/he want sexually? What can I do for him/her?" Imagine yourself making love to the person in the mirror. See how real you can make the experience without actually touching yourself, just imagining the touch of your own hands on your skin, tenderly caressing yourself in imagination.

Feel the mental and emotional blockages that come into place as you attempt this. Don't fight them, just acknowledge them.

When you feel that you have acknowledged all the blocks and difficulties you are feeling about your sexuality, take the pen and paper and draw a self-portrait from your mirror image. It doesn't have to be a perfect likeness, or even a realistic portrait at all. Just try to capture your impression of your sexual self. Include the blocks and feelings as well. Do they sit over you like clouds? Do they pierce you like daggers? Are they solid or fragmented? Where in your body do you feel their effects? Put all this into your drawing. You may wish to color your work. Do so without thinking about its meaning or significance, just color as you might have done when you were a child. It's not even necessary to stay inside the lines, either.

Now sit in front of the mirror again and make love to yourself, all shame and fears forgotten.

### Working With The Pride Point

Making a statue to yourself.

You will need:

- Paper and pencils/pens in different colors
- Modeling clay, Sculpy, or any easy-to-use sculpting material
- Sculpting tools (available at [http://www.diandolls.com/sculpting\\_supplies.htm](http://www.diandolls.com/sculpting_supplies.htm) or at any art supply store)

What kind of monument would you like? Draw it or sculpt a model of it: Do you want to be remembered as riding a horse or a dragon? Standing on a heap of conquered

enemies? Being worshipped by others? Heroic or helpful? Being more beautiful, more athletic, more powerful physically than you actually are? Who's your action figure?

Making a movie of your life.

You will need:

- Paper and pen/s
- Music paper
- Movie magazines to cut up
- Blank CDs / CD recording capability on your computer
- Costumes and props for fairytale enactments

Who would you pick to play you in the movie about your life? Find pictures of the actors you want and cut them out for a collage or paper dolls you can move around and play out your movie.

What songs would you have on your soundtrack? Make a CD of your playlist. Dance to it.

What would the plot be? Which fairy-tale would you have enacted as representing your life most closely? Are you feeling like Cinderella or the Brave Little Tailor? Jack and the Beanstalk? Little Red Riding Hood? Vasilissa the Beautiful? Are you an Orphan, a Pirate, a Wizard, Baba Yaga, a Frog Prince, or the wounded Fisher King? Are you Lancelot, or Galahad? Are you Robin Hood? What is your connection with the stories you were told as a child, and which story resonates deepest within you and tells the truth about you? Dress as your character/s and play out your story as if you were on a stage.

Working With The Self Point

Make a life mask.

You will need:

- Plaster-gauze, gauze bandaging impregnated with plaster of Paris. (One roll of 3-inch gauze should be enough for an adult face.)
- Scissors, to cut the plaster-gauze into strips;
- Bowl of water, to dip the gauze into before applying;
- Vaseline, to coat the skin with before putting the gauze on;
- Old towels or other cloths to use as drop-cloths and to drape your shoulders;
- A mirror.

Cut the gauze into strips of one inch by two inches. Put some gauze aside to be cut up even smaller for detail work. If you have long hair, tie it back out of the way; then Vaseline your face liberally, paying particular attention to your eyebrows and other facial hair. Since you are making this mask on yourself rather than someone else, Vaseline around your eyes but don't do your eyelashes, as you will be leaving eyeholes.



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<http://www.compostcoven.org/compost/mojo.html>

26 captures

25 Aug 2002 - 1 May 2010

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About this capture

### Making a Mojo

A Mojo is a visible symbol of desire. It is a spell, tangible Magick (spelled with a "k" to distinguish it from stage magic, or sleight-of-hand). A mojo is the not-too-distant relative of the four-leaf clover, rabbit's foot, wedding ring, flag, and many other modern Magickal symbols. Usually constructed in the form of a charm-bag, a mojo is carried on the person or hung in the home, car, or workplace for good luck, protection, harmony, health, attracting love or money, and so on.

Mojos contain many different things--herbs, coins, magnets, stones, bones, beads, feathers, hair, shells-- depending on the purpose. Every part of a mojo has significance

symbolically: colors, numbers of knots, shape, number and kinds of ingredients. The symbolic meanings have been part of esoteric knowledge for millennia, and are the basis of many systems of Magick, such as the Freudian and Jungian. All the parts work together to affect the unconscious mind and get it moving in order to achieve the desired result-- somewhat like waving a red flag in front of a bull, or burning an American flag in front of a US senator. Because, let's face it, the unconscious, powerful though it is, is not too cooperative in achieving conscious desires.

Making and using a mojo is a way of making our deepest wishes solid and tangible, of working things out on the physical level and then taking them back into ourselves. It's all done with symbols, because the unconscious understands symbols. You might say that Mojo Magick is the mirror-image of dreaming, in that dreams are messages from the unconscious to the conscious mind, and Mojo Magick is sending messages back.

Mojo Magick is based on the principles of Similarity (things which seem alike are alike) and Contagion (things once in contact continue to interact after separation).

The Law of Similarity is the basis of the system of Magickal Correspondences; each area of life is ruled by a particular planet, day of the week, etc., and each of these planets rules a number of substances, plants, animals, etc. For example, the area of sex and love is traditionally ruled by the planet Venus, whose day is Friday, whose color is blue-green, whose metal is copper, and whose herbs are (among many others) rose, orris, and sandalwood. If you wished to make a love charm, then, you would pick out herbs sacred to the Goddess in her Venusian aspects, with perhaps a magnet (for attraction), or a copper penny, and place them in a small bag of blue-green cloth.

Along with these ingredients, you would also put in some object belonging to the one you desired--a lock of hair, a fragment of an old shirt, or the like. This obeys the Law of Contagion--you are providing an object link, a physical connection with your subject. A photograph is an excellent object link, especially if the subject's name is written on the back.

Other sorts of spells can be concocted in the same manner by referring to the Tables of Correspondence and deciding what sort of energy you wish to deal with. Each part of the mojo is symbolic, including the number of ingredients and the number of knots used to bind it--use the number which symbolizes your purpose.

It is most important to be clear in your mind what your purpose actually is, and to do only one kind of working at a time. Since the mojo functions on both the magickal and psychological levels as a centering device, you don't want to confuse yourself before you begin. And Magick generally works, so be prepared to get exactly what you ask for, and ask carefully.

When you have constructed the mojo (preferably on the day appropriate to your purpose, on a waxing moon for growth and increase and on a waning moon for

decrease and getting rid of things you don't want in your life), charge it with your personal power by breathing on it and saying something like:

"I charge this spell  
By three times three  
To do harm to none  
Nor return to me  
As I do will SO MOTE IT BE!"

Upon uttering the last words, project the power of your desire into the mojo. Visualize, as strongly as you can, your purpose accomplished and yourself in the situation you want. Let this energy go into the mojo; and relax. Carry it with you, or present it to the one it is meant for.

Then keep your eyes open for opportunities to make your wish come true. They will appear--you have only to see them.

Blessed Be!

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Page updated 01/01/2026

[http://www.wiggage.com/witch/altar\\_updates.html](http://www.wiggage.com/witch/altar_updates.html)

4 captures

22 Mar 2006 - 14 Jun 2016

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About this capture

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Updates on my altars and altarboxes  
by valerie walker  
(Updated Jan. , 2006)

Ancestor altarcloseup centraloverhead

L., my ancestor altar. The picture on the right-hand side is of my mother at 16; the picture in the blue frame in the middle is of my cousin Victor Callender.

R., an overhead view of my central altar with the Hestia box altar. This is the altar at which I sit for daily practice.

bedaltar

This is the altar on our bed's headboard, which includes pictures of Ron and me. The framed announcement at the left is from our tenth wedding anniversary 18 years ago. Still Crazy After All These Years, indeed...

officealtar

An altar in our office which encompasses the vast range of our spiritual beliefs: everything from Archie McPhee's Nunzilla to Kuan Yin. Chaos!

coyotealtar eastaltar eastaltaroverview

L., another office altar, with Coyote, Ganesh, la Virgen de Guadalupe, the Lucky Cat and the Peacock Lord, plus a couple of aliens. More Chaos!

Middle, a closeup of the Eastern altar;

R., an overview of the same

southaltaroverview

Current view of the Southern altar, on the mantelpiece. Note that the goddess figure now in the bedroom used to live on this altar, and the goddess figure now on this altar used to live on the central altar. They do seem to enjoy change.

westaltaroverview westaltarclose

Two views of the Western altar in the bedroom by the window which overlooks the Pacific Ocean. This gets the sun in the afternoon and is a natural place for glass and crystal; besides, glass is simply slow liquid. The closeup on the right has a nice view of my amazing crystal ball. The two other globes are in what is apparently a power spot. If anyone puts a hand on or close to each of the globes, they can feel the energy zapping in at the right hand and out at the left. And it isn't even necessary to touch the central crystal to feel its power. Possibly this could have something to do with the fact that the infamous Sutro (radio) Tower is approximately three blocks north and slightly west of our house, and can be seen by looking out the window. Or perhaps it's magick. I dunno. But this altar is a great place to stand when you want to be in the driver's seat for the sunset. Curl your hair...

swcorner ronz

L., my Nimue/Isis altar. R., Ron's altar

northbox eastbox southbox

westbox

Box altars: North, East, South, and, in situ, West, surmounted by my nail-polish-decorated Guadalupe (with rubber snake)

more about altars

<http://www.wiggage.com/witch/hestia.html>

30 captures

24 Mar 2006 - 25 Jan 2021

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2005 2006 2007



About this capture

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Hestia, Forgotten Goddess

by valerie walker

©2005

Previously published in Witch Eye magazine

Hestia, in the high dwellings of all, both deathless gods and men who walk on earth, you have gained an everlasting abode and highest honor: glorious is your portion and your right. For without you mortals hold no banquet, where one does not duly pour sweet wine in offering to Hestia both first and last. --Homeric Hymn to Hestia

In my life I have gravitated toward the goddess Hestia, who is not one of the Feri gods, and not even one of the more storied or famous Greek gods, at least in the modern world. Scholars often refer to Hestia as "the forgotten goddess." She was, and is, the goddess of the hearth fire; in fact, she is envisioned as the fire itself. Her name, , means "the essence," the true nature of things.

Hestia's legend is simple: she was the first-born of the Olympians, children of Cronos and Rhea, and the first to be swallowed up again when Cronos realized he would be overthrown by one of his offspring the way he had overthrown his own father, Ouranos. When Zeus conspired with his mother Rhea to set his siblings free, Hestia was the last one to be released. So she is both the first- and last-born.

Aside from the circumstances of her birth, there are remarkably few stories about Hestia other than her refusal of marriage to either Apollo or Poseidon, who both wanted her. She swore before Zeus that she was determined to remain single. Zeus not only supported Hestia's decision (probably relieved that he wouldn't have to oversee a contest between the two gods), but also decreed that Hestia's name should come first in any prayer and that she should receive the first portion of any sacrifice and be honored in the temples of each of the Olympian deities. From this point, Hestia is not associated with deeds, but with simple existence. This is so foreign to contemporary thought in the Western world that she has been virtually forgotten, even though she was vital to the Greeks, and, as Vesta, to the Romans. She was offered tribute first and last among the Greeks; in fact, there is a saying, "first, start with Hestia."

When Zeus wished to give a place among the Olympians to Dionysus, the accommodating Hestia gave him hers, so that the Olympians would still number twelve. Thus she had no throne--but she didn't need one, as every hearth-fire was hers, and indeed, was her. She was welcome in all the other gods' temples, and her sacred fire was kept burning in every home and in every city. The source of Hestia's sacred fire is the interior heat at the center of the earth. Her fire was tended constantly and never allowed to die out, for it represented the energy of all life. When a woman married, she brought Hestia's flame from her mother's home to begin the creation of a new family with a new hearth lit from the old. "The Olympic Torch is just one example of the living flame that has survived to modern times, though it is seldom recalled that it originally honored ... Hestia."

In a fascinating online article about Hestia in which she compares the goddess to the Tarot trump the Chariot, Iona Miller says:

The goddess of [the] deep center or introversion is Hestia. She helps us find that quiet

state of consciousness which characterizes contemplation and meditation. ...Hestia helps us lead a balanced life by providing a sense of center. The holy precinct makes communication with the divine forces possible. Thus we can harmonize inner and outer reality through her power.... A modern phenomenon, the househusband is coming to know Hestia in himself through the endless repetition of archetypal household chores. But they can be healing like the Zen prescription to "Chop wood; carry water."

Hestia symbolizes to me the fire of mana, originating in the center of the earth, and traveling upward through the chakras to meet the fire of the Gods and blend with it. There is a wonderful description of this power in a book on Celtic shamanism, *Fire In The Head*:

The net of divine power...is similar to the divine power the Polynesians call mana, the Algonquin manitou, the Lakota wakanda, the Iroquois ornedá, the Pawnee tirawa, and the !Kung ntum. It is very much the same idea expressed as brahman in India and the tao in China and Japan. In the European esoteric tradition, it is often called magick. It is the God-without Form, the great spirit or wondrous mystery behind all that is and, in fact, it is All-that-Is.

In the Feri Tradition, Hestia's closest counterpart would be the Guardian of Below, Fire in the Earth; but I see her as also representing the power of the Guardian of Above, the Heaven Shiner. Hestia thus represents the power of the vertical, a concept which is recognized in Feri in that we cast a sphere rather than a circle, calling on seven, not four, directions; the horizontal four, Above, Below, and the Center, which is each one of us.

Chop Wood...

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An altar can be as simple as a few family pictures on a shelf, or a shell and a bowl of flowers on a table. For an unreconstructed Hardwarian like myself, these gatherings of objects have come to include god and goddess statuettes, pictures, stones, plants, shells, ritual tools, beautiful pieces of fabric, crystals, candles, Tibetan singing bowls and prayer wheels, feathers, plastic toys, stuffed dolls, decks of cards, boxes of runestones, dishes of salt, cups, beads, dried flowers, bottles of scented oils, incense burners, tiny little constructions of my own, bits of jewelry, masks... well, you get the picture. I have altars for all the directions, and several specifically for love, the ancestors, and gathering psychic power. An altar to Hestia can be made with things which symbolize her—over our kitchen stove we have a clock with its hands stopped at a quarter to eleven ("time for a little something," according to Winnie-the-Pooh) and a magnetic wall strip holding Ron's kitchen knives. There are also several pictures of pigs nearby. Simple, but Hestian.

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Small box altar (6" across): part of a larger altar. Multimedia (brass, stones, plastic and fabric toy figure, printed transparency, porcelain vial, glass cube, rubber snake, brass and glass spider, clay disk, bamboo box)

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30 captures

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About this capture

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Hestia, Forgotten Goddess

by valerie walker

©2005

Previously published in Witch Eye magazine

Hestia, in the high dwellings of all, both deathless gods and men who walk on earth, you have gained an everlasting abode and highest honor: glorious is your portion and your right. For without you mortals hold no banquet, where one does not duly pour sweet wine in offering to Hestia both first and last. --Homeric Hymn to Hestia

In my life I have gravitated toward the goddess Hestia, who is not one of the Feri gods, and not even one of the more storied or famous Greek gods, at least in the modern world. Scholars often refer to Hestia as "the forgotten goddess." She was, and is, the goddess of the hearth fire; in fact, she is envisioned as the fire itself. Her name, , means "the essence," the true nature of things.

Hestia's legend is simple: she was the first-born of the Olympians, children of Cronos and Rhea, and the first to be swallowed up again when Cronos realized he would be overthrown by one of his offspring the way he had overthrown his own father, Ouranos. When Zeus conspired with his mother Rhea to set his siblings free, Hestia was the last one to be released. So she is both the first- and last-born.

Aside from the circumstances of her birth, there are remarkably few stories about Hestia other than her refusal of marriage to either Apollo or Poseidon, who both wanted her. She swore before Zeus that she was determined to remain single. Zeus not only supported Hestia's decision (probably relieved that he wouldn't have to oversee a contest between the two gods), but also decreed that Hestia's name should come first in any prayer and that she should receive the first portion of any sacrifice and be honored in the temples of each of the Olympian deities. From this point, Hestia is not associated

with deeds, but with simple existence. This is so foreign to contemporary thought in the Western world that she has been virtually forgotten, even though she was vital to the Greeks, and, as Vesta, to the Romans. She was offered tribute first and last among the Greeks; in fact, there is a saying, "first, start with Hestia."

When Zeus wished to give a place among the Olympians to Dionysus, the accommodating Hestia gave him hers, so that the Olympians would still number twelve. Thus she had no throne--but she didn't need one, as every hearth-fire was hers, and indeed, was her. She was welcome in all the other gods' temples, and her sacred fire was kept burning in every home and in every city. The source of Hestia's sacred fire is the interior heat at the center of the earth. Her fire was tended constantly and never allowed to die out, for it represented the energy of all life. When a woman married, she brought Hestia's flame from her mother's home to begin the creation of a new family with a new hearth lit from the old. "The Olympic Torch is just one example of the living flame that has survived to modern times, though it is seldom recalled that it originally honored ... Hestia."

In a fascinating online article about Hestia in which she compares the goddess to the Tarot trump the Chariot, Iona Miller says:

The goddess of [the] deep center or introversion is Hestia. She helps us find that quiet state of consciousness which characterizes contemplation and meditation. ...Hestia helps us lead a balanced life by providing a sense of center. The holy precinct makes communication with the divine forces possible. Thus we can harmonize inner and outer reality through her power.... A modern phenomenon, the househusband is coming to know Hestia in himself through the endless repetition of archetypal household chores. But they can be healing like the Zen prescription to "Chop wood; carry water."

Hestia symbolizes to me the fire of mana, originating in the center of the earth, and traveling upward through the chakras to meet the fire of the Gods and blend with it. There is a wonderful description of this power in a book on Celtic shamanism, *Fire In The Head*:

The net of divine power...is similar to the divine power the Polynesians call mana, the Algonquin manitou, the Lakota wakanda, the Iroquois oronda, the Pawnee tirawa, and the !Kung ntum. It is very much the same idea expressed as brahman in India and the tao in China and Japan. In the European esoteric tradition, it is often called magick. It is the God-without Form, the great spirit or wondrous mystery behind all that is and, in fact, it is All-that-Is.

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About this capture

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Goddess Symbols:

Hestia

Goddess Symbols  
and Sacred Objects  
of Hestia

Goddess symbols, individualized for each goddess, were incorporated into the worship of the ancient goddesses, were often worn as jewelry, and also used in the household decor as talismans to seek the goddesses special gifts, blessings, or protection. A large number of goddess symbols have survived in statuary and other works of art.

Many of the goddess symbols come from the legends surrounding a specific goddess and were "characters" in her story. Other goddess symbols were derived from the rituals used in the ancient rites of worship of these pagan goddesses.

Hestia (also known as the Roman goddess Vesta) is often represented by goddess symbols associated with her personality traits, the sacred flame, and her contribution to civilization, personal households, and to architecture.

goddess symbols Hestia

Goddess Symbols of Hestia

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Be sure to read the stories and see the goddess symbols that follow them.

Goddess Quiz: Hestia

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Read the Stories of the Goddesses

Return To Goddess Gift

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About this capture

Hestia, Greek Goddess  
of Hearth and Home

Hestia, Greek Goddess of the sacred fire, was once known as "Chief of the Goddesses" and "Hestia, First and Last". She was the most influential and widely revered of the Greek goddesses.

Though the goddess Hestia was once the most important of the Greek goddesses, she (like her counterpart, the Roman goddess Vesta) is virtually unknown today. Her name means "the essence", the true nature of things.

Scholars often refer to the goddess Hestia as "the forgotten goddess". Because of her association with hospitality, the word Hestia can mostly be heard today used in the names of inns and restaurants, making some people wonder if "Hestia" is the name of a franchise.

Unlike the other Greek goddesses, Hestia does not have a "story" . . . there were few adventures to record about her. She simply "is".

Few images of the goddess Hestia exist. A very "private person", her symbols, the sacred flame and the circle, are usually used to represent Hestia in works of art.

Hestia's brief stories, retold here, are too scanty to instruct us. It is her traits, not her actions, that most define her. These virtues define the goddess Hestia: mild, gentle, forgiving, peaceful, serene, dignified, calm, secure, stable, welcoming, and, above all else, well-centered.

#### Greek Goddesses: Hestia

Of all the Olympian gods and goddesses, Hestia was the first born. And also the last. This takes some explaining . . .

Her parents were the Titans, Cronus & Rhea. She was their first child. But Cronus, made fearful by a prophecy that one of his children would grow up to usurp his throne, quickly swallowed the infant Hestia (as he did the brothers and sisters that followed) in order to prevent the fulfillment of the prophecy.

Later, following the birth of Zeus, the grieving goddess Rhea tricked her husband into swallowing a rock wrapped in swaddling instead of the infant, causing him to vomit up all the babies he had swallowed. First in, Hestia was the last to be disgorged.

Hence, the goddess was often called "Hestia, First and Last".

#### Greek Goddesses: Hestia

The goddess Hestia grew in grace and beauty and soon caught the attention of the gods Apollo and Poseidon who both sought her hand in marriage.

But Hestia wasn't having any of it . . . saying that Aphrodite's ways (romance and marriage) were not her ways, she placed her hand on Zeus' brow and swore an oath that she would not marry. More than anything else, she wanted to follow a path that



was true to her nature and was of her own choosing.

She didn't require the trappings of power or adventure (like Athena and Artemis, the other virgin, i.e. unmarried, goddesses). She was perfectly content and fulfilled, being "Aunt Hestia", and enjoyed being of service to her family and community.

Zeus, grateful that Hestia's announcement had averted the possibility of war between the rival suitors, not only supported Hestia's wish to remain single but decreed that Hestia's name should be mentioned first in any prayer and that she should receive the first portion of any sacrifice and be honored in the temples of each of the Olympian deities.

So delighted was he with Hestia's decision, that Zeus handed her the keys to the family home (Mount Olympus) and offered her the position of manager, and with it the responsibility of running this vast estate while the rest of the gods and goddesses wandered about in the larger world having all sorts of adventures.

Greek Goddesses: Hestia

True to her nature, Hestia stayed at home, never leaving Mount Olympus, always there to welcome the others and enjoy their "homecomings".

The goddess Hestia never involved herself in the fights and machinations of the other gods and goddesses, somehow managing to stay above the fray. Non-judgmental and forgiving, her "unconditional love" and calm acceptance inspired the love and trust of others in return. Dependable and caring, Hestia was always there for them and helped them to manage their lives which were certainly more exciting than her own.

One of Hestia's most important responsibilities as the estate-manager was as "Keeper of the Reserves", seeing to it that all their clothing and equipment was in good repair and the the pantry always full so there would be ample food and wine on hand when any of the gods and goddesses returned from their adventures. As keeper of the key to all the supplies, Hestia efficiently managed the large household, pleasing all with her practical dependability.

Greek Goddesses: Hestia

One of the few myths of Hestia tells how the lustful Priapus attempted to rape her as she slept. As he approached her bed, a donkey (long since a symbol of lust) began to bray loudly, awakening the slumbering Hestia. Her screams awoke all the other gods and goddesses and sent the embarrassed Priapus falling all over himself as he tried to flee.

Hestia is also known as the originator of the concept of "sanctuary". It was an offense to Hestia to refuse hospitality to a stranger. That those in need were to be sheltered and

protected from ill-treatment was recognized by Hestia's followers as a sacred obligation.

Special emphasis was placed on the requirement to not "take advantage" of a female guest, presumably as a result of Hestia's experience with Priapus.

#### Greek Goddesses: Hestia

Hestia is often spoken of in conjunction with her friend and neighbor Hermes, the god of communication and travel. They were polar opposites in terms of personality—Hestia spoke little and stayed at home, while the outgoing Hermes had the "gift of gab" and traveled to the far ends of the world. Though a marriage of such disparate characters clearly could not have succeeded, they shared strong bonds of friendship.

They are remembered together in the Homeric Hymns (edited by H.G. Evelyn-White):  
"...be favorable and help us you [Hermes] and Hestia, worshipful and dear. Come and dwell in this glorious house of friendship together, for you two, well knowing the noble actions of men, aid their wisdom and strength."

#### Greek Goddesses: Hestia

The circle symbolized Hestia (and her counterpart, the Roman Goddess Vesta) as the "complete" goddess, the goddess who was whole, "one complete within herself". Hestia was seen as, not only psychologically "centered", but also as representing the center, the center of the home and family, the city, and even the world itself.

The source of Hestia's sacred fire was believed to be the molten lava that burns at the center of the earth, connected by an "umbilical cord" called the Oomphalos to the city of Delphi, a place of great wisdom and spiritual energy.

The town hall, a meeting place for citizens to discuss the community's affairs (a forerunner of western democracy), was built around a hearth that honored Hestia.

The living flame of Hestia was tended constantly and never allowed to die out, for it represented the energy of all life and to let the flame extinguish was to invite a cold and barren existence. When new "subdivisions" were developed, fire was carried from the town's hearth to light the fire of the new community, assuring its prosperity.

The Olympic Torch is just one example of the living flame that has survived to modern times, though it is seldom recalled that it originally honored the Greek goddess Hestia.

The ritual of a bride and groom lighting a candle together from the flames of two candelabra to symbolize the creation of the "new" family from their two "old" families derived from the ancient practice of bringing Hestia's flame from the bride's mother's home in order to assure Hestia's blessing on the union.

## Greek Goddesses: Hestia

Every home had a hearth that was dedicated to the goddess, and each day began and ended with a ritual requesting that she protect and nurture the family within.

As the Goddess of Architecture, Hestia intended that homes should be built from the center out, with the center being a hearth that contained her sacred flame.

As part of the naming ritual, all infants were carried in a circle around the altar of Hestia to secure her blessings. There was an altar to Hestia in the center of every home . . . it was the fireplace, the hearth, where the family gathered.

Hestia's vision of a house was that it should truly be a home, a place where one's body, spirit, and relationships would be nurtured and replenished. . . a place to "come home to" after exposure to the cold and chaos of the external world.

## Greek Goddesses: Hestia

Hestia is associated with the warmth and comfort of the welcoming fireplace. Just as the flames glowing from the hearth soothe us with their warmth and glowing light, the goddess Hestia gives us security, peace, and comfort and helps us accept the truth of our lives with inner grace.

## Hestia: Symbols of the Greek goddess

Read the other goddess stories.

Discover

the

Goddess

Within

Goddess Quiz

Goddess Gift

Where We Celebrate the Goddesses As A Girl's Best Friends

Discover your personal goddess type and find your way to love, success, and happiness on the Goddess Path.

Access the power of the divine feminine.

Celebrate and nourish the goddess within.

Hestia: Meditations on the Greek goddess

Which Goddess  
Are You?

Hestia, Goddess of the Sacred Fire?

Or one of the other intriguing  
goddess archetypes?

Read about the Goddess Quiz that  
reveals Your Personal Goddess Type.

Goddesses Quiz

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Emi And The Pearl Pentacle

by valerie walker

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Note: some of the material on this page has been modeled on exercises used by some other Feri writers.

Since the Pearl Pentacle is characteristic of and most easily learned by the mental Emi/Talker soul, the process of thinking needs to be examined very carefully. Just as Fetch naturally works the Iron Pentacle through physical hands-on exercises, the verbal Talker functions with the most ease in the realm of words, poetry, analysis, the grammar of myth. So, here is a song of riddles in which Emi can play:

A Song: Green Grow The Rushes-O

I'll sing you one-o

Green grow the rushes-o

What is your one-o?

One is One and all alone and ever more shall be so

I'll sing you two-o

Green grow the rushes-o

What is your two-o?

Two, two the lily-white boys, clothed all in green-o

One is One and all alone and ever more shall be so

---

Thirteen for the Moon's dance

Twelve for the Twelve Companions

Eleven for the Step Beyond

Ten for the Iron and the Pearl

Nine for the nine-foot circle

Eight for the shining Wheel

Seven for the Spiral Staircase

Six for the Guardians

Five for the Sacred Grove

Four for the wailing Winds

Three, three the Ladies

Two, two the lily-white boys, clothed all in green-o

One is One and all alone and ever more shall be so

Riddles And Their Uses In The Craft

In the spirit of Robert Graves and Roy Bowers, I have encased thirteen riddles in my version of this song. Some should be fairly easy to figure out: Thirteen for the Moon's dance is obviously the lunar months of the year. Nine for the nine-foot circle is the traditional nine-foot circle of Witches (which keeps the circle small enough to make the group small, intimate, and well-known to each other, and thus less likely to be betrayed). Six for the Guardians would be the Feri Guardians of the directions. And so on. But I leave it to the reader to pry out the meaning of the other lines.

If you can figure them all out, then your mind is apt to the poetic thinking which comes from Talker listening well to Fetch inspired by Godself. And this is the purpose of riddles, to develop this poetic mode of thinking which is so integral for doing Magick. Witches during the past centuries have used riddles in order to find out what an aspirant to membership already knew of their secrets, and whether he had mastered this same sort of poetic thinking in order to guess the ones he didn't already know. Graves calls this "analeptic" thinking, and is of the opinion that it is necessary for the poet.

These days poets and Witches are very much the same: even those Witches unskilled in weaving words into intricate and multi-layered patterns can dip into the deep well of Fetch and come up with music, art, dance, ritual, or some other nonverbal mode of doing the same thing. And sometimes the plainest words will do. This anonymous spell, which I heard in the late 1970's during a women's ritual atop Twin Peaks in San Francisco, and have never forgotten, is simple but profoundly true:

tying a knot  
is making a connection  
making a connection  
is making energy  
making energy  
is making magick  
making magick  
is making love  
making love  
is tying a knot

Love  
Datta: what have we given?  
My friend, blood shaking my heart  
The awful daring of a moment's surrender  
Which an age of prudence can never retract  
By this, and this only, we have existed  
Which is not to be found in our obituaries  
Or in memories draped by the beneficent spider  
Or under seals broken by the lean solicitor  
In our empty rooms  
-- T.S. Eliot, The Waste Land



### Exercise: Working With The Love Point

Focus on the point at the center of your forehead, and see a bright ray of violet light appear there. This light illuminates and heals the inner wounds inflicted by all your received knowledge about how love should be, the external sense of what is appropriate or allowable in relationships, and the blockages you feel toward really committing yourself to loving relationships. The healing power of love glows through to your very core, and you know that love is about the compassion and empathy you can feel for someone when you recognize that their life force and yours come from the same source, that you have connection with them and the planet. Know that you can truly love and allow yourself to be loved. The light becomes brighter, clearer, and you say: in the name of Love!

### Law

My skin, my bones, my heretic heart

Are my authority.

-- Catherine Madsen

### Exercise: Working With The Law Point

From your right foot, there emanates a ray of turquoise-blue light, growing brighter and surer by the moment. Here, the light illuminates and heals the wounds inflicted by all the ideas projected onto you by others of how you must act, and think, and feel, and be. It burns up social expectations, socially-accepted ideas of normality, and out of this bright light emerges your own awareness of the laws you choose to live by, your personal code of ethics and honor, what laws you choose to live outside of. Understand and accept the consequences of following or ignoring these laws. With the pure glowing light as your guide, you recognize what is yours to claim and what is not, to decide your own code of law and ethics. And you say: in the name of Law!

### Knowledge

"I always say you can't go wrong with a good Invocation," said Nanny. "Haven't done one for years."

Granny Weatherwax frowned. Magrat said, "Oh but you can't. Not here. You need a cauldron, and a magic sword. And an octogram. And spices, and all sorts of stuff."

Granny and Nanny exchanged glances.

"It's not her fault," said Granny. "It's all them grimmers she was bought." She turned to Magrat.

"You don't need none of that," she said. "You need headology." She looked around the ancient washroom.

"You just use whatever you've got," she said.

--Terry Pratchett

### Exercise: Working With The Knowledge Point

Focus on your left hand, and see a bright ray of yellow light appear there, growing brighter and surer by the moment. As the light brightens, it illuminates and heals the

inner wounds inflicted by your own ignorance and self-deception. Out of this bright light emerges what can be learned by delving into yourself. You recognize that you are your own best and most important teacher. With the pure, glowing light shining brighter and brighter within you, you realize that respecting your self is also recognizing and respecting others who have done the same work, and it is your task to follow your own path rather than blindly staying in the footsteps of your teachers, even though you give them proper respect and thanks; and also knowing that when it comes time for you to teach, you will encourage novices to seek their own path, not to try and follow yours. And you say: in the name of Knowledge!

#### Liberty

There is no becoming, no revolution, no struggle, no path.  
Already you are the monarch of your own skin.  
Your inviolable freedom waits to be completed only by the love of other monarchs.  
A politics of dream, urgent as the blueness of sky.  
-- Hakim Bey

#### Exercise: Working With The Liberty Point

From your right hand, there emanates a ray of green light growing brighter and surer by the moment. The light illuminates and heals the wounds inflicted by all sense of being determined by others, of being forced to be or do anything; it purifies you of all sense of outside pressures, and feelings of powerlessness. The light feeds your own ability to overcome inertia, and you realize that Liberty can be gained by changing the rules of the game, by no longer being willing to follow another's law, by separating yourself from a damaging situation, by finding your own self worth and wisdom, by gaining more knowledge, or even by accepting what you cannot change and moving on. As the light burns brighter, know your own inner freedom increasing, your ability to move, to do, to choose, to change, and you say: in the name of Liberty!

#### Wisdom

If the fool would persist in his folly he would become wise.  
-- William Blake

#### Exercise: Working With The Wisdom Point

Focus on a ray of red light, emanating from your left foot, and growing brighter and surer. The light intensely illuminates and heals the wounds inflicted by your obsessions. As the light burns purer and higher, the power of wisdom grows within you. This power is the energy that springs from your passions and yet tempers them so that you don't burn out or become fanatic. It is the gift of the gods, and only by passionately seeking it can it be attained. Wisdom is the balancing element that keeps you on your chosen path. And you have the wisdom to see that path. As the light grows brighter, see it illuminate that path even more. And you say: in the name of Wisdom!

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30 captures

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by valerie walker

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Previously published in Witch Eye magazine

Scratching my Initials in the Tree Of Life

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The names are significant. In descending order, they are Kether/the Crown; Chochmah/Wisdom; Binah/Understanding; Chesed/Mercy; Geburah/Strength; Tiphareth/Beauty; Netzach/Victory; Hod/Splendor; Yesod/Foundation; and Malkuth/Kingdom. There is also an eleventh Sephira, known as the "false Sephira." Daath (Knowledge), which makes its home in the Abyss-- but more about that in a bit.

The general idea is that we live in Malkuth, the physical plane, the home of the four planar elements Earth, Air, Fire, and Water, and that the spiritual life consists (at least for Qabalists) in attempting to get back up to Kether, to see the Face of God/dess. Jewish Kabbalists do it one way, Christian Cabalists another; this article deals with Magickal Qabalists. (Note the spellings--it helps sort out who's who in the literature.) Magickal Qabalists such as the Golden Dawn and the spiritual heirs of Aleister Crowley are usually to be found trying for the middle path, straight up the tree: Malkuth to Yesod to Tiphareth, safely avoiding Daath and up to Kether, do not pass go, do not collect \$200. However, on looking at this, and on checking more Qabalistic books (see, I'm hooked!) such as Clifford Bias' Qabala, Tarot, & the Western Mystery Tradition, I found a very

interesting schematic. If you draw a line through each of the Sephiroth in order, it makes a crooked path, like this:

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"Okay," I hear you say, "but what does all this have to do with Feri?"

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"But what," asked Kalessin, "about the Iron Pentacle? How would you go about placing the points on the Tree--I'm sure there's a way to do it."

Enter Ennien once again. When presented with this question, she said, oh that's easy, you just put them like so:

Ohhh, you simply do the same thing with the Iron Pentacle that you did with the Pearl, reversing the track of the Path of the Lightning Flash, starting with Power at the bottom in Malkuth (because we get our power from the Earth), then Pride in Foundation, Passion in Splendor, Self in Victory, and ---yep, Sex in Beauty. Perfect!

### The Pentacles On the Tree

These ideas are far from new. In Lon Duquette's interpretation of Crowley's Liber Vel Reguli in *The Magick of Thelema*, Duquette puzzles over Crowley's directions of superimposing two pentacles on the tree of Life, one of which is described as an "averse" pentacle. This sounds similar to the model just described. And Duquette is quick to point out that there are a large number of arrangements when it comes to pentacles and the Tree. So Pentacle arrangement and re-arrangement has a goodly long tradition in Western Ceremonial magick.

There are hints in Victor's original ordering of the points of the Iron and Pearl that he was working with Thelemic/Qabalistic ideas. For example, why put Wisdom before

Knowledge when going around the points? Wouldn't Knowledge necessarily precede Wisdom? If placement on the Tree is taken into account, it makes perfect sense, as we are working backward, and come to the Knowledge point before getting to the Wisdom point. In fact, "Knowledge" might not even be the most appropriate term, as the jump from Law to Knowledge in the above schema has to cross the Abyss, where there is no path, and there is the danger of falling into Daath, the "false Sephirah," whose name translates as "knowledge." The Sephirah attained beyond Daath is actually Understanding, which is a whole different kettle of fish. Daath is the trap of over-intellectualization, of resting in false knowledge, of getting stuck in Talker, of not proceeding past one's own knowledge to understanding, and then onward to wisdom.

And why did Victor make no elemental attributions for the points of the Iron Pentacle? Could it be because Malkuth, the earth, is represented by all four planar elements?

Phoenix Willow's research has dug up a lot of other Thelemic elements in Feri, some original to Victor and others added by teachers downline from him. The most egregious example is the use of a chanted adoration to the Peacock Angel which is taken directly from a much longer poem by a Major Fuller, a friend of Crowley's, and which appears in its entirety in Crowley's Diary of a Drug Fiend.

Phoenix points out similarities among a) Crowley's Gnostic Mass: "...not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee."

b) Gardner's Drawing Down the Moon: "...I Invoke and beseech Thee, O mighty Mother of all life and fertility. By seed and root, by stem and bud, by leaf and flower and fruit, by Life and Love, do I invoke Thee to descend into the body of thy servant and High Priestess [name]." Compare these with c) Feri Invocation of the Goddess: "Ever faithful sustainer of all life, descend upon us now! By seed and root, by stem and bud, by leaf and flower and fruit. By life and by love I invoke You to descend upon the body of thy servant and Priestess."

So What?

Good question. This is all incredibly Talker-ish, and doesn't, as someone pointed out to me when I was trying to describe it, "get the dishes done." However, it does have some specific implications for Feri practice. The ten Sephiroth correspond very nicely to the Earth, the seven personal chakras, and two transpersonal chakras, and fit in quite well with my Ladder of Hestia (which is a meditation I evolved over thirty years or so, and which is complicated enough to demand an article of its own.). There's a nice set of affirmations which goes with it, and since they're short, I'll give them here:

Malkuth: we get our power from the Earth.

Yesod: we are unstoppable.

Hod: we are creative.

Netzach: we are brave.

Tiphareth: we are loving.  
Geburah: we are able to speak truth to power.  
Chesed; we are clear about our true Will.  
Binah: we hear and understand the messages of the gods.  
Chochmah: we have a mission in life.  
Kether: we are everywhere!

This model is but one of many constructs made by human beings in order to better map and understand the ineffable. Please regard it as such. Take it and use it, or discard it. You don't have to look at the same thing in the same way all the time. It's a gift.

[Note: Since writing the above, I have been made aware that in "People of the Earth: the New Pagans Speak Out" by Ellen Hopman and Lawrence Bond (1996), Victor Anderson says, "I studied Kabbalah extensively in Spain in previous lives. In this life I teach Kabbalah." And I am also told that Victor was heavily influenced by Gershom Scholem, his favorite Kabbalistic author. Scholem produced the hypothesis that the source of the 13th century Kabbalah was a Jewish gnosticism that preceded Christian gnosticism. He believed in the power of the Hebrew language to invoke supernatural phenomena, and considered the Kabbalists as interpreters of a pre-existent linguistic revelation. (source: Wikipedia) Sounds, he said, have power on their own. Kabbalah, Scholem said, "reflects the attempt to discover the hidden life beneath the external shapes of reality." I can see why Victor would have liked that!

Recently I was re-reading Robert Graves' "The White Goddess" and found something rather interesting on p. 468 (of the 1975 edition).

"The Holy Trinity doctrine was pre-Christian, founded on Ezekiel's vision, the Trinity consisting of the three main elements of the Tetragrammaton. The First person was the true Creator, the all-Father, 'Let there be Light,' represented by the letter H...the lapis lazuli symbolizing the blue sky as yet untenanted by the heavenly bodies....The Second person was comprised in Ezekiel's Enthroned Man--spiritual man as God's image...he was represented by F, the fire-garnet....But only the lower half of the Man's body was fire-garnet; the male part. The upper half was amber: the royal part, linking him with the Third Person. for the Third Person comprised the remaining six letters of the Name, six being the Number of Life in the Pythagorean philosophy...representing the spirit that moved on the face of the waters in the Genesis narrative....The Third Person was thus androgynous: 'virgin with child', a concept which apparently accounts for the reduplication of the letter H in the JHWH Tetragrammaton."

So we are looking at an Ideal Man whose lower part is red, and whose upper part is yellow, connecting to the dark blue of the deity. This corresponds exactly to Victor Anderson's color attributions to the three souls: Vivi red, Emi yellow, and Ori deep blue. (not to mention a deity and twin children, plus a few other important correspondences.) Victor was obviously very much inspired by Graves. There are copies of both the 1946 and the 1960 editions of TWG in his library; one of his poems bears a striking



resemblance to the dedication of TWG; plus other clues which should be obvious. There's a lot of vibe in Victor's teachings that can be traced to Raphael Patai's "The Hebrew Goddess" as well, another book in his personal library.]

[Thanks to Kalessin, Ennien, Phoenix Willow, dbananza, Aleister Crowley, Lon Duquette, Clifford Bias, Victor Anderson, and everyone else who helped put new thoughts in my head. Which, come to think of it, includes everyone I've ever read, met, circled with, loved, hated, respected, played with, fought.... Well, you all know who you are. Many thanks. Ashé.]

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There are hints in Victor's original ordering of the points of the Iron and Pearl that he was working with Thelemic/Qabalistic ideas. For example, why put Wisdom before Knowledge when going around the points? Wouldn't Knowledge necessarily precede Wisdom? If placement on the Tree is taken into account, it makes perfect sense, as we are working backward, and come to the Knowledge point before getting to the Wisdom point. In fact, "Knowledge" might not even be the most appropriate term, as the jump from Law to Knowledge in the above schema has to cross the Abyss, where there is no path, and there is the danger of falling into Daath, the "false Sephirah," whose name translates as "knowledge." The Sephirah attained beyond Daath is actually Understanding, which is a whole different kettle of fish. Daath is the trap of over-intellectualization, of resting in false knowledge, of getting stuck in Talker, of not proceeding past one's own knowledge to understanding, and then onward to wisdom.

And why did Victor make no elemental attributions for the points of the Iron Pentacle? Could it be because Malkuth, the earth, is represented by all four planar elements?

Phoenix Willow's research has dug up a lot of other Thelemic elements in Feri, some original to Victor and others added by teachers downline from him. The most egregious example is the use of a chanted adoration to the Peacock Angel which is taken directly from a much longer poem by a Major Fuller, a friend of Crowley's, and which appears in its entirety in Crowley's *Diary of a Drug Fiend*.

Phoenix points out similarities among a) Crowley's Gnostic Mass: "...not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee."

b) Gardner's Drawing Down the Moon: "...I Invoke and beseech Thee, O mighty Mother of all life and fertility. By seed and root, by stem and bud, by leaf and flower and fruit, by Life and Love, do I invoke Thee to descend into the body of thy servant and High Priestess [name]." Compare these with c) Feri Invocation of the Goddess: "Ever faithful sustainer of all life, descend upon us now! By seed and root, by stem and bud, by leaf and flower and fruit. By life and by love I invoke You to descend upon the body of thy

servant and Priestess."

So What?

Good question. This is all incredibly Talker-ish, and doesn't, as someone pointed out to me when I was trying to describe it, "get the dishes done." However, it does have some specific implications for Feri practice. The ten Sephiroth correspond very nicely to the Earth, the seven personal chakras, and two transpersonal chakras, and fit in quite well with my Ladder of Hestia (which is a meditation I evolved over thirty years or so, and which is complicated enough to demand an article of its own.). There's a nice set of affirmations which goes with it, and since they're short, I'll give them here:

Malkuth: we get our power from the Earth.

Yesod: we are unstoppable.

Hod: we are creative.

Netzach: we are brave.

Tiphareth: we are loving.

Geburah: we are able to speak truth to power.

Chesed; we are clear about our true Will.

Binah: we hear and understand the messages of the gods.

Chochmah: we have a mission in life.

Kether: we are everywhere!

This model is but one of many constructs made by human beings in order to better map and understand the ineffable. Please regard it as such. Take it and use it, or discard it. You don't have to look at the same thing in the same way all the time. It's a gift.

[Note: Since writing the above, I have been made aware that in "People of the Earth: the New Pagans Speak Out" by Ellen Hopman and Lawrence Bond (1996), Victor Anderson says, "I studied Kabbalah extensively in Spain in previous lives. In this life I teach Kabbalah." And I am also told that Victor was heavily influenced by Gershom Scholem, his favorite Kabbalistic author. Scholem produced the hypothesis that the source of the 13th century Kabbalah was a Jewish gnosticism that preceded Christian gnosticism. He believed in the power of the Hebrew language to invoke supernatural phenomena, and considered the Kabbalists as interpreters of a pre-existent linguistic revelation. (source: Wikipedia) Sounds, he said, have power on their own. Kabbalah, Scholem said, "reflects the attempt to discover the hidden life beneath the external shapes of reality." I can see why Victor would have liked that!

Recently I was re-reading Robert Graves' "The White Goddess" and found something rather interesting on p. 468 (of the 1975 edition).

"The Holy Trinity doctrine was pre-Christian, founded on Ezekiel's vision, the Trinity consisting of the three main elements of the Tetragrammaton. The First person was the true Creator, the all-Father, 'Let there be Light,' represented by the letter H...the lapis lazuli symbolizing the blue sky as yet untenanted by the heavenly bodies....The Second

person was comprised in Ezekiel's Enthroned Man--spiritual man as God's image...he was represented by F, the fire-garnet....But only the lower half of the Man's body was fire-garnet; the male part. The upper half was amber: the royal part, linking him with the Third Person. for the Third Person comprised the remaining six letters of the Name, six being the Number of Life in the Pythagorean philosophy...representing the spirit that moved on the face of the waters in the Genesis narrative....The Third Person was thus androgynous: 'virgin with child', a concept which apparently accounts for the reduplication of the letter H in the JHWH Tetragrammaton."

So we are looking at an Ideal Man whose lower part is red, and whose upper part is yellow, connecting to the dark blue of the deity. This corresponds exactly to Victor Anderson's color attributions to the three souls: Vivi red, Emi yellow, and Ori deep blue. (not to mention a deity and twin children, plus a few other important correspondences.) Victor was obviously very much inspired by Graves. There are copies of both the 1946 and the 1960 editions of TWG in his library; one of his poems bears a striking resemblance to the dedication of TWG; plus other clues which should be obvious. There's a lot of vibe in Victor's teachings that can be traced to Raphael Patai's "The Hebrew Goddess" as well, another book in his personal library.]

[Thanks to Kalessin, Ennien, Phoenix Willow, dbananza, Aleister Crowley, Lon Duquette, Clifford Bias, Victor Anderson, and everyone else who helped put new thoughts in my head. Which, come to think of it, includes everyone I've ever read, met, circled with, loved, hated, respected, played with, fought.... Well, you all know who you are. Many thanks. Ashé.]

<http://www.wiggage.com/witch/gula.html>

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Gula, Queen of Physicians

compiled by valerie walker

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Area/people: Sumer

Titles: The Great Physician, Queen of Physicians, Lady of Birth and Mother of Dogs, "the lady who restores to life"

Field of influence: The internal heat of the earth. Healing, therapeutic arts; Goddess who wrote a man's destiny at his birth, was petitioned to change this destiny, to heal diseases and to prolong lives. Patron of physicians; Goddess of inflicted illness and restored health. Also associated with the underworld; possibly a former death goddess. Could cure or cause sickness.

As Gulu, has a prominent role in incantations and incantation rituals intended to relieve those suffering from disease. May have had other functions earlier, probably political, since in the very early days of Sumerian civilization, when the position of lugal (often roughly translated as 'king') was elective, the elections were held in the temple of Gula. Invoked to curse those who trample upon the rights of rulers or those who do wrong with

poisonous potions.

Other names/ epithets/earlier goddesses with whom Gula was syncretized: Bau, Bawa, Belit-Illu, Belitis, Damkina, Damgalnunna, Gam-Tum-Dug, Gula, Gulu, Innini, Ki, Meme, Ninisina, Ninisunna, Ninka, Ninkarrak, Ninki, Ninlil, Ninmah, Nintinuga, Nintu, Nm-din-dug

Consort: Ninurta, Ninurtu (Ningirsu), Ninib (sun-god), Pabilsag, Abu, moon man

Legends: Helped breathe life into mankind after the Great Flood. In the early days, before the Flood, Gula married Pabilsag, the tutelary god of Larak. After seeing the terrible destruction wrought by the Flood and losing her husband to the Netherworld, Gula became interested in caring for the sick and wounded in the Great Above.

Parentage: as Gulu, daughter of Anu and Antu

Children: Gula and Pabilsag had a son named Damu, a god of healing, and a daughter named Gunura

First mentioned: 4,500 B.C.E.

Appearance: A mature goddess, stocky and short in stature. Her black hair was straight and held in place by a gold circlet inset with pieces of carnelian. She wore a full-length robe of bleached wool with long sleeves. The goddess Gulu, (the earth-goddess, mother goddess; also Ninmah, goddess of the underworld) sits below ground with her dog, where the cosmic serpent begins to rise. She is the patroness of herbs, healing, life, as her flowered garment shows. Hands lifted in prayer, she sits with her dog, defender of homes, while before her a Scorpion Archer mounts guard at the uttermost bound of the earth (cosmic sea), to defend against demonic powers and protect the rising and setting sun.

Mystic Number: 93

Day: September 19; Ninurta and Gulu's wedding feast was celebrated on New Year's day.

Animal: Dog/Bitch; it is uncertain whether Gula was imagined as having canine form or the dog was sacred to her, since the antiseptic action of a dog's tongue in licking wounds was early recognized. She was sometimes addressed as Bawa, which may have been either a name or an epithet, and could have been onomatopoeic ('bow-wow'). Occupying a threshold between the world of the living and the dead, a faithful friend and guardian of Hades, the dog can symbolize a connection between consciousness and the unconscious.

Herb/s: Tarragon, Bay

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NIPPUR, 1990: GULA, GODDESS OF HEALING, AND AN AKKADIAN TOMB

By McGuire Gibson, Professor of Mesopotamian Archaeology

The Oriental Institute and the Department of Near Eastern Languages and Civilizations

The University of Chicago

(This article originally appeared in The Oriental Institute News and Notes, No. 125, September-October 1990, and is made available electronically with the permission of the editor.)

"Woof, woof," said the usually serious graduate student, Joel Sweek, as I paused at the edge of Area WA. In his hand, he held yet another baked clay figurine of a dog. This was

about the fifth dog that he had found behind the plaster on a wall of the Kassite period temple (c. 1250 B.C.). We had been having a running discussion as to whose temple this was. My conviction that we were digging the temple of Ninurta was beginning to waver as the evidence accumulated. Besides the baked clay dogs, there was one of bronze, with a loop so it could be worn around the neck. There were also baked clay figurines of human beings, one touching his neck, another holding his head, and another with hands on the chin and belly. What clinched the case against Ninurta was a small lapis lazuli disc with an incised inscription. After some resistance, I admitted that it did in fact say

a-na dGu-la "To Gula..."

So the sequence of temples that we first touched in 1972 has turned out to be dedicated to Gula, goddess of healing. She was the consort of the god Ninurta, who is a very important deity at Nippur, and you would think that her temple and his would be together. But Richard Zettler, a professor at the University of Pennsylvania, tells me he has written proof that Ninurta's temple has to be next to the Inanna Temple, on the other side of the ancient river bed opposite WA.

Back in 1972 and 1973, we were able to excavate a few rooms of the Neo-Babylonian level (c. 575 B.C.) and dug below the floors of those rooms to investigate earlier versions of the temple. I should explain that what we have here is similar to what the expedition found during the 1950s in the Inanna Temple. That is, a stack of temples of successive dates, dedicated to one deity. The buildings were of unbaked mudbricks, which last about fifty years if they are replastered and repaired with regularity. When a temple became too decrepit, the builders would remove the wooden beams and reed mats that made up the roof and knock the building down to make a platform for the new temple. Usually this procedure meant that the walls of the demolished temple were left intact about a foot or so high, and the interiors of the rooms were filled with mudbrick rubble. That is why most excavated buildings in Mesopotamia look like ground plans instead of buildings.

From the work in 1972 and 1973 we knew that we had a sequence of temples dating from at least as early as the Isin-Larsa Period (c. 2,000 B.C.). I am fairly certain that there are even earlier temples below, perhaps dating from as early as 3,000 B.C. The earlier versions will probably be dedicated to a goddess of healing with another name, since Gula is not mentioned until about 2,000 B.C. She took over the functions of earlier goddesses such as Bau. This transfer of functions and names is comparable to the change from Enki to Ea, from Utu to Shamash, Nanna to Sin, and Inanna to Ishtar.

In the succession of temples, we hope to find tablets related to the goddess' role in healing. We also hope that we will be able to determine more clearly the relationship of this temple to the two kinds of medical practitioners in Mesopotamia. There was a herbal healer, the asu, who diagnosed illness, concocted remedies, instructed the patient on how to use them, and sometimes predicted the outcome. This person did not include ritual in his practice. The ashipu, in contrast, was a form of magician or exorcist,



whose role was to drive demons out of sick people. He did perform of rituals and sometimes also used herbs. Bob Biggs tells me that the magician seems to have dealt with mental illnesses. What is not known is whether or not sick people went to the Gula Temple, but the presence of the figurines argues that they did. Did they go after they saw the doctor? Before? At the same time? We hope to find out.

Now that we have returned to Area WA, it will take us several seasons to excavate this sequence of temples. We abandoned the effort in 1973 because of the huge sand dunes that kept filling in our excavations. The sand has almost entirely left the mound, except for a rather large dune on the west side of WA, and now we have available earth-moving machines that were not there in 1973. We hired a shovel and two trucks for three weeks at the beginning of the season to remove much of the dune and two dumps that Pennsylvania had left there in the 1890s. When we return for the next season, we will hire another shovel to complete the clearance of the sand and three other dumps that rest on what we now think was the more sacred part of the temple. Thus far we have been excavating in the more utilitarian parts of the buildings where food was prepared and metal objects fabricated.

We are clearing a large area in order to excavate not only the temple but some of the houses around it. Already in 1972 we sank a deep pit in the southeastern end of WA, hoping to get a good idea of the occupations that awaited us far below. In this pit, called WA50c, we found a garbage dump that we could date to the Seleucid period (c. 200 B.C.). Among the finds in the dump were three cuneiform tablets with medical texts dealing with gynecological problems. Below the garbage layer was a sequence of house occupations. The lowest level reached was Akkadian (c. 2,300 B.C.).

Last season, in 1989, Augusta-McMahon excavated an even larger, deeper pit alongside WA50c. This operation, WF, was intended to investigate the Akkadian level more fully and to look at the transition from the Early Dynastic to Akkadian Period. She reached the Akkadian level, but it proved to be much more substantial than we had thought. We could not tell, at the end of the season, whether or not we had gotten into the Early Dynastic levels.

The finds in the Akkadian level were extraordinarily important, including the world's earliest man-made glass (two beads on a floor that could be dated by Akkadian tablets), and a very rich burial of a scribe named Lugal-DUR.

This season, we began work in WF by expanding the pit from 7 meters square to 10 meters. This allowed us to go more than two meters lower than we had in the previous season. At ten meters below the top of the pit, we were sure that we were in Early Dynastic levels. The most important information from this season's work in WF was the evidence for the transition from Early Dynastic to Akkadian. But more spectacular were the finds in a large tomb that took half of the season to excavate. Directly below the place where we had found the grave of Lugal-DUR last year, we found a large, squarish tomb made by cutting a chamber out of accumulated debris. On one side of the tomb

there was a deeper shaft. Off this shaft were at least four small tunnel-like chambers, each with a skeleton and a few bowls. In the upper chamber were four more human skeletons. One had with it a "goddess-handled jar," that is, a jar with a handle in the form of a female wearing only a necklace. A second skeleton had a table-like pottery item that we traditionally call a "fruit stand." The goddess -handled jar and the fruit stand are types that began to be made in the Early Dynastic. We suggested some time ago that they continued into the Akkadian period. Now we can prove that they did because another skeleton a couple of feet away in the tomb had a wealth of pottery and other objects that must be dated to the early part of the Akkadian period.

This skeleton had a copper pin and a lapis lazuli cylinder seal (of official style) on its shoulder, a gold fillet on its forehead, gold earrings, and an elaborate necklace. The necklace included lapis, gold, carnelian, and agate beads. The dominant features of the necklace were two large circular agate discs mounted in gold, with silver attachments. The discs were cut so that they appear to be eyes, with black pupils surrounded by white. At the back of the neck we found a large V-shaped bead of banded agate (brown and white), with gold fittings on the ends. This was a counterweight, intended to balance the necklace and keep it in place. On the wrists of the skeleton were silver bracelets, one on each arm. In each armpit was a small copper bowl. (Early deodorant?)

Next to the body were copper vessels and another necklace of gold, lapis lazuli, and carnelian. An extremely important find was an inlaid box, badly smashed. Cap Sease, the conservator we had borrowed from the Field Museum, was able to reconstruct the pattern made by the tiny pieces of bone inlay on the lid. She was also able to suggest the position of two tab handles and a decoration that would have been on the side of the box. The box was of wood, preserved only in small fragments. Inlaid objects are rarely found in Mesopotamia. This is a fine example, especially being as early as it is.

At the head and feet were several copper and pottery vessels. One pottery jar had fallen and a white substance had run out onto and under objects and the skeleton. We think the substance is yoghurt. It is being analyzed at the Smithsonian Institution and we should know for certain fairly soon.

Under the skeleton were the remains of a complete onager, a type of equid. Next to it were three sheep, two adults without their heads and a complete lamb. David Reese, a faunal specialist, was with us this season and will write the report on all animal remains.

We could not consolidate and save the bones of the human skeleton for study, but, since the burial lacked weapons, we think this skeleton was female. The official style cylinder seal would ordinarily argue for its being a male, but the inscription on the stone had been erased, probably causing a crack that mars the seal. I would suggest that this seal had been the official seal of the husband of this woman. At some point, the seal was going to be re-carved and it cracked. The woman then received it to wear as a piece of jewelry. As to her husband, I think we found him last season. Lugal-DUR, clearly a very important official of some kind, with two extraordinary cylinder seals, was the last person

buried in the tomb. In fact, he was buried by cutting into the tomb after it was filled. We are assuming that the persons buried in the tomb were related, probably one family.

The richness of finds, both in the houses and in the burials of the Akkadian levels of WF and WA50c, allow us a glimpse of the exciting seasons that are to come as we excavate the Temple of Gula and the surrounding area. The Akkadian level, especially, draws us not only because of the objects thus far recovered, but because the period is so little known through actual excavation. We recognize the accomplishments of the Akkadian empire in the stone and copper statues, relief sculptures, cylinder seals, and even in naturalistic baked-clay human figurines. But most of these art objects were saved and redeposited in later levels; we are only beginning to excavate in the levels of this period.

McGuire Gibson is Professor of Archaeology at the Oriental Institute. He currently directs the Institute's Nippur expedition and excavations in Hamoukar.

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THE NIPPUR EXPEDITION

NIPPUR, 1990: GULA, GODDESS OF HEALING, AND AN AKKADIAN TOMB

By McGuire Gibson, Professor of Mesopotamian Archaeology

The Oriental Institute and the Department of Near Eastern Languages and Civilizations

The University of Chicago

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"Woof, woof," said the usually serious graduate student, Joel Sweek, as I paused at the edge of Area WA. In his hand, he held yet another baked clay figurine of a dog. This was about the fifth dog that he had found behind the plaster on a wall of the Kassite period temple (c. 1250 B.C.). We had been having a running discussion as to whose temple this was. My conviction that we were digging the temple of Ninurta was beginning to waver as the evidence accumulated. Besides the baked clay dogs, there was one of bronze, with a loop so it could be worn around the neck. There were also baked clay figurines of human beings, one touching his neck, another holding his head, and another with hands on the chin and belly. What clinched the case against Ninurta was a small lapis lazuli disc with an incised inscription. After some resistance, I admitted that it did in fact say

a-na dGu-la "To Gula..."

So the sequence of temples that we first touched in 1972 has turned out to be dedicated to Gula, goddess of healing. She was the consort of the god Ninurta, who is a very important deity at Nippur, and you would think that her temple and his would be together. But Richard Zettler, a professor at the University of Pennsylvania, tells me he has written proof that Ninurta's temple has to be next to the Inanna Temple, on the other side of the ancient river bed opposite WA.

Back in 1972 and 1973, we were able to excavate a few rooms of the Neo-Babylonian level (c. 575 B.C.) and dug below the floors of those rooms to investigate earlier versions of the temple. I should explain that what we have here is similar to what the expedition found during the 1950s in the Inanna Temple. That is, a stack of temples of successive dates, dedicated to one deity. The buildings were of unbaked mudbricks, which last about fifty years if they are replastered and repaired with regularity. When a temple became too decrepit, the builders would remove the wooden beams and reed mats that made up the roof and knock the building down to make a platform for the new temple. Usually this procedure meant that the walls of the demolished temple were left intact about a foot or so high, and the interiors of the rooms were filled with mudbrick rubble. That is why most excavated buildings in Mesopotamia look like ground plans instead of buildings.

From the work in 1972 and 1973 we knew that we had a sequence of temples dating from at least as early as the Isin-Larsa Period (c. 2,000 B.C.). I am fairly certain that there are even earlier temples below, perhaps dating from as early as 3,000 B.C. The earlier versions will probably be dedicated to a goddess of healing with another name, since Gula is not mentioned until about 2,000 B.C. She took over the functions of earlier goddesses such as Bau. This transfer of functions and names is comparable to the change from Enki to Ea, from Utu to Shamash, Nanna to Sin, and Inanna to Ishtar.

In the succession of temples, we hope to find tablets related to the goddess' role in

healing. We also hope that we will be able to determine more clearly the relationship of this temple to the two kinds of medical practitioners in Mesopotamia. There was a herbal healer, the *asu*, who diagnosed illness, concocted remedies, instructed the patient on how to use them, and sometimes predicted the outcome. This person did not include ritual in his practice. The *ashipu*, in contrast, was a form of magician or exorcist, whose role was to drive demons out of sick people. He did perform of rituals and sometimes also used herbs. Bob Biggs tells me that the magician seems to have dealt with mental illnesses. What is not known is whether or not sick people went to the Gula Temple, but the presence of the figurines argues that they did. Did they go after they saw the doctor? Before? At the same time? We hope to find out.

Now that we have returned to Area WA, it will take us several seasons to excavate this sequence of temples. We abandoned the effort in 1973 because of the huge sand dunes that kept filling in our excavations. The sand has almost entirely left the mound, except for a rather large dune on the west side of WA, and now we have available earth-moving machines that were not there in 1973. We hired a shovel and two trucks for three weeks at the beginning of the season to remove much of the dune and two dumps that Pennsylvania had left there in the 1890s. When we return for the next season, we will hire another shovel to complete the clearance of the sand and three other dumps that rest on what we now think was the more sacred part of the temple. Thus far we have been excavating in the more utilitarian parts of the buildings where food was prepared and metal objects fabricated.

We are clearing a large area in order to excavate not only the temple but some of the houses around it. Already in 1972 we sank a deep pit in the southeastern end of WA, hoping to get a good idea of the occupations that awaited us far below. In this pit, called WA50c, we found a garbage dump that we could date to the Seleucid period (c. 200 B.C.). Among the finds in the dump were three cuneiform tablets with medical texts dealing with gynecological problems. Below the garbage layer was a sequence of house occupations. The lowest level reached was Akkadian (c. 2,300 B.C.).

Last season, in 1989, Augusta-McMahon excavated an even larger, deeper pit alongside WA50c. This operation, WF, was intended to investigate the Akkadian level more fully and to look at the transition from the Early Dynastic to Akkadian Period. She reached the Akkadian level, but it proved to be much more substantial than we had thought. We could not tell, at the end of the season, whether or not we had gotten into the Early Dynastic levels.

The finds in the Akkadian level were extraordinarily important, including the world's earliest man-made glass (two beads on a floor that could be dated by Akkadian tablets), and a very rich burial of a scribe named Lugal-DUR.

This season, we began work in WF by expanding the pit from 7 meters square to 10 meters. This allowed us to go more than two meters lower than we had in the previous season. At ten meters below the top of the pit, we were sure that we were in Early

Dynastic levels. The most important information from this season's work in WF was the evidence for the transition from Early Dynastic to Akkadian. But more spectacular were the finds in a large tomb that took half of the season to excavate. Directly below the place where we had found the grave of Lugal-DUR last year, we found a large, squarish tomb made by cutting a chamber out of accumulated debris. On one side of the tomb there was a deeper shaft. Off this shaft were at least four small tunnel-like chambers, each with a skeleton and a few bowls. In the upper chamber were four more human skeletons. One had with it a "goddess-handled jar," that is, a jar with a handle in the form of a female wearing only a necklace. A second skeleton had a table-like pottery item that we traditionally call a "fruit stand." The goddess -handled jar and the fruit stand are types that began to be made in the Early Dynastic. We suggested some time ago that they continued into the Akkadian period. Now we can prove that they did because another skeleton a couple of feet away in the tomb had a wealth of pottery and other objects that must be dated to the early part of the Akkadian period.

This skeleton had a copper pin and a lapis lazuli cylinder seal (of official style) on its shoulder, a gold fillet on its forehead, gold earrings, and an elaborate necklace. The necklace included lapis, gold, carnelian, and agate beads. The dominant features of the necklace were two large circular agate discs mounted in gold, with silver attachments. The discs were cut so that they appear to be eyes, with black pupils surrounded by white. At the back of the neck we found a large V-shaped bead of banded agate (brown and white), with gold fittings on the ends. This was a counterweight, intended to balance the necklace and keep it in place. On the wrists of the skeleton were silver bracelets, one on each arm. In each armpit was a small copper bowl. (Early deodorant?)

Next to the body were copper vessels and another necklace of gold, lapis lazuli, and carnelian. An extremely important find was an inlaid box, badly smashed. Cap Sease, the conservator we had borrowed from the Field Museum, was able to reconstruct the pattern made by the tiny pieces of bone inlay on the lid. She was also able to suggest the position of two tab handles and a decoration that would have been on the side of the box. The box was of wood, preserved only in small fragments. Inlaid objects are rarely found in Mesopotamia. This is a fine example, especially being as early as it is.

At the head and feet were several copper and pottery vessels. One pottery jar had fallen and a white substance had run out onto and under objects and the skeleton. We think the substance is yoghurt. It is being analyzed at the Smithsonian Institution and we should know for certain fairly soon.

Under the skeleton were the remains of a complete onager, a type of equid. Next to it were three sheep, two adults without their heads and a complete lamb. David Reese, a faunal specialist, was with us this season and will write the report on all animal remains.

We could not consolidate and save the bones of the human skeleton for study, but, since the burial lacked weapons, we think this skeleton was female. The official style cylinder seal would ordinarily argue for its being a male, but the inscription on the stone had

been erased, probably causing a crack that mars the seal. I would suggest that this seal had been the official seal of the husband of this woman. At some point, the seal was going to be re-carved and it cracked. The woman then received it to wear as a piece of jewelry. As to her husband, I think we found him last season. Lugal-DUR, clearly a very important official of some kind, with two extraordinary cylinder seals, was the last person buried in the tomb. In fact, he was buried by cutting into the tomb after it was filled. We are assuming that the persons buried in the tomb were related, probably one family.

The richness of finds, both in the houses and in the burials of the Akkadian levels of WF and WA50c, allow us a glimpse of the exciting seasons that are to come as we excavate the Temple of Gula and the surrounding area. The Akkadian level, especially, draws us not only because of the objects thus far recovered, but because the period is so little known through actual excavation. We recognize the accomplishments of the Akkadian empire in the stone and copper statues, relief sculptures, cylinder seals, and even in naturalistic baked-clay human figurines. But most of these art objects were saved and redeposited in later levels; we are only beginning to excavate in the levels of this period.

McGuire Gibson is Professor of Archaeology at the Oriental Institute. He currently directs the Institute's Nippur expedition and excavations in Hamoukar.

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## THE NIPPUR EXPEDITION

THE HOLY CITY OF NIPPUR  
HISTORY OF EXCAVATIONS  
THE CURRENT PROGRAM

ARTICLES  
ANNUAL REPORTS

### THE HOLY CITY OF NIPPUR

In the desert a hundred miles south of Baghdad, Iraq, lies a great mound of man-made debris sixty feet high and almost a mile across. This is Nippur, for thousands of years the religious center of Mesopotamia, where Enlil, the supreme god of the Sumerian pantheon, created mankind.

Although never a capital city, Nippur had great political importance because royal rule over Mesopotamia was not considered legitimate without recognition in its temples. Thus, Nippur was the focus of pilgrimage and building programs by dozens of kings including Hammurabi of Babylon and Ashurbanipal of Assyria. Despite the history of wars between various parts of Mesopotamia, the religious nature of Nippur prevented it from suffering most of the destructions that befell sites like Ur, Nineveh, and Babylon. The site thus preserves an unparalleled archaeological record spanning more than 6000 years.

Settled around 5000 B.C., Nippur played an important role in the development of the world's earliest civilization. The city, with its many temples, government buildings, and important family businesses, was probably more literate than other towns, and the scribes have left thousands of Sumerian and Akkadian documents written on clay tablets. Included among this extraordinary body of texts are the oldest versions of literary works, such as the Gilgamesh Epic and the Creation Story, as well as administrative, legal, medical and business records, and school texts.

Objects can often tell us things that were not written down. Elaborately designed items made of precious metals, stones, exotic woods, and shell allow us to reconstruct the development of ancient Mesopotamian art, as well as the far-flung trading connections that brought the materials to Babylonia. Egyptian, Persian, Indus Valley, and Greek artifacts also found their way to Nippur.

Even after Babylonian civilization was absorbed into larger empires, such as Alexander the Great's, Nippur flourished. In its final phase, prior to its abandonment around A.D. 800, Nippur was a typical Muslim city, with minority communities of Jews and Christians.



At the time of its abandonment, the city was the seat of a Christian bishop, so it was still a religious center, long after Enlil had been forgotten.

## HISTORY OF EXCAVATIONS

Americans have been doing research on Nippur for a hundred years. In 1888 the University of Pennsylvania sponsored the first American expedition ever to work in Mesopotamia. On the staff in that first season was Dr. Robert F. Harper, who a few years later founded Assyriological studies at the University of Chicago. The expedition worked at Nippur until 1900, finding more than 30,000 cuneiform tablets and hundreds of other objects.

The Oriental Institute of the University of Chicago began digging at Nippur in 1948; this is the longest-running Oriental Institute excavation in the Near East. Limited funds for the early seasons forced the field director at the time, Richard C. Haines, to carry out each season as if it were the last. Therefore, effort was concentrated on the religious quarter to which Nippur owes its historical importance. The layer-by-layer excavation of three temple areas and private houses resulted in the finding of thousands more tablets. Just as important was the establishment of two archaeological sequences that remained the standard for Mesopotamia until recent work at Nippur showed that they needed changes and additions.

## THE CURRENT PROGRAM

The 1972 season saw a new approach to Nippur. The new field director, McGuire Gibson, committed the expedition to a long-term program of excavation in the whole city. Emphasis was shifted to the West Mound, a predominantly residential and administrative quarter of the city which had not been investigated since 1900. Shifting from the religious area was designed to give a more balanced view of the city. Nippur was sacred, but that was only one aspect of a thriving urban complex.

Several seasons were spent in excavating bakers' houses, a palace, and a sequence of temples on the West Mound. More recently, the expedition has concentrated on the low, flat area at the southern corner of the site, where excavations had never been made.

Houses, large public buildings, and city walls dating to different periods have been uncovered there. Among the results of these investigations has been the verification of information given in a unique plan of the city on a clay tablet from about 1250 B.C.

Currently, the team is carrying out investigations in a number of locations, including the city wall at the eastern side of the ziggurat and a small Islamic mound outside the city defenses.

In the course of the current program, the site has yielded thousands of artifacts, including bronzes, jewelry, cylinder seals, and tablets. There is, of course, much pottery, and new approaches to the study of this valuable class of artifacts have allowed the team not only to correct errors in sequences but also to suggest functions for specific areas and even rooms of buildings.

In its work, the expedition is treating Nippur as a laboratory in which to answer a variety of questions about ancient life. It combines information from the artifacts and written sources with natural specimens. Samples of bones, seeds, pollen, and soil are being studied as part of a program to reconstruct the ancient environment and its relationship to the city's population. In 1972, the Nippur Expedition was the first to include a soil specialist on its staff and to carry out flotation techniques for seed retrieval in the excavation of a Mesopotamian historical site. The expedition has also pioneered in the use of computers for mapping, drafting, and data recording in Iraq.

Advanced students have been assigned areas to excavate and have used the materials for doctoral dissertations. Sometimes their work has involved the restudying of older dig records in light of new excavations and valuable insights have resulted. In this way, the expedition not only brings more of Nippur to light, but also trains a new generation of Mesopotamian archaeologists.

1993 Article: Nippur, Sacred City of Enlil, Supreme God of Sumer and Akkad

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Gula (meaning "great") was the goddess of healing and a patron of physicians. Her alternative title, Ninisina, simply means "Lady of Isin", and it was in this city that she had her main cult centre (E.GAL.MAH). Other temples to Gula are known from Borsippa, Aššur and Nippur - at the latter site, a shrine to Gula has recently been excavated by a University of Chicago expedition [Gibson 1990]. That such a facility should exist in Nippur is no accident: Gula was the consort of Ninurta, the city god of Nippur (less commonly, Gula has been considered consort to Pabilsag or to Abu, a minor vegetation deity). According to Mesopotamian belief, Gula was mother to the gods of healing Damu and Ninazu. Gula was also known as Nintinuga, Ninkarak, Meme and Bau, the names of other goddesses with whom she gradually became syncretised.

The sacred animal of Gula was the dog - a large number of small votive figures of dogs were dedicated to the goddess by her devotees and supplicants, the models acting as offerings. Moreover, excavations at the Isin sanctuary of Gula in the early 1970s revealed dozens of canine burials, approximately half of them puppies, deposited ritually in the main ramp leading to the temple. It seems that dogs wandered freely within the sanctuary and played a key role in the healing ritual.

The name of the goddess Gula has been given to several features within the Solar System under the prevailing system of planetary nomenclature, including a crater on the Jovian moon of Enceladus and a large shield volcano on the surface of the planet Venus.

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Mesopotamian Mythology  
Listing of Gods and Goddesses

A/Aa

The Chaldean moon-goddess. Her emblem is the disk with eight rays. Aa is the consort of Shamash.

Aa/Aos

The god of life.

Abou/Abu

Lord of vegetation.

Adad

The storm-god whose cult was widely spread throughout Asia Minor, Mesopotamia, Syria, and Palestine. The Hittites called him Teshub, Syrians called him Resheph and Hadad, and the Old Testament called him Rimmon. Adad's sacred number is sixty and his sacred animal the bull. His symbol is lightning and he is generally depicted as grasping lightning in his right hand while holding an axe in his left.

Aja ("Bride")

The goddess of dawn and consort of the sun-god. She is associated with the eastern mountains. Aja later merged with Ishtar.

An

The god of heaven, consort and brother of Ki, and father of Enlil. An is the son of Nammu.

Ana

The sky.

Anatu

The ruler of Earth and Queen of the sky. She is the mother of and later merged with Ishtar.

Annunaki/Anunnaki

The Underworld gods born to Anu and Antu. They are also known as the seven evil utukki (demons).

Anshar ("Whole Sky")

Anshar is the son of Apsu and Tiamat, consort and brother of Kishar, brother of Lahmu and Lahamu, and father of Anu.

Antu/Antum ("Earth")

A colorless entity that replaced Innina/Ishtar as Anu's consort. She is the mother of the Annunaki.

Anu ("Heaven")

Anu was the high-god and consort of Innina/Ishtar (later replaced by Antu). Anu is the father of the Annunaki and has a daughter named Lamashtu. He lived in the third heaven and has been identified with the Greek God Zeus. His symbol is a sacred shrine surmounted by the divine horned cap (found on Babylonian boundary stones) and his sacred number is sixty.

Anu was worshipped at six cult centres.

Der

Erech

Lagash

Nippur

Sippar

Ur

OTHER TITLES

Father

King of the Gods

Der - Known as Anu's city.

Lagash - Gudea built a temple for Anu here. Lagash is a Sumerian city, north of Shatrah, Iraq; that was discovered in 1877.

Anunita

Originally a goddess of Accad/Akkad, she is the goddess of light and later called Ishtar.

OTHER TITLES

Bearer of Bow and Quiver

Mistress of Battle

Anzu

The goddess of chaos that was killed in order to form the universe. She is depicted as a sickle moon with a seven-pointed star and her sacred tree.

Apsu

The god of the Underworld ocean. Apsu is the consort of Tiamat and father of Lahmu, Lahamu, Anshar, and Kishar.

Ashnan

The Sumerian goddess of grain and sister of Lahar. Ashnan was sent by Enlil and Enki from heaven to earth in order to make abundant its grain. She provides food and drink for the gods/goddesses.

Ashratum

Ashratum is linked to other fertility goddesses of the ancient Near East.

Canaanite Asherah/Ashtaroth/Ashtoreth

Greek Astarte

Mesopotamian Ishtar

Phoenician Ashirat

Sumerian Inanna

Ashur

The chief Assyrian god of war and empire. He is the consort of Innina/Ishtar.

#### OTHER TITLES

Ashar

Asir

Ausar

Asima

A god that is depicted as a he-goat.

Astarte

The goddess of revenge, victory, war, the Crescent Moon, astrology, and sexual activities. She is the mistress of horses and chariots. Astarte's temple consisted of sacred prostitutes and her priestesses were famous astrologers.

#### OTHER TITLES

Lady of Byblos

Lady of the Mountain

Queen of Heaven

Bau

The sky-goddess and consort of Ningirsu. She is praised as the "Eldest of Heaven" and the mother goddess of Babylonia and Phoenicia.

Bel

The chief god of heaven and earth. Bel is related to the Phoenician word "Baal" and has been identified with Marduck.

Belit

The female principle of nature. She is the womb which generates gods and men.

Belit-Seri

The scribe of the afterlife that keeps records of all human activities. She is also known as the Lady of the Underworld Wilderness.

Bin

God of the atmosphere, womb, rain, and thunder. He is the son of Anu.

Damkina ("Lady of Earth")

The consort of Ea/Enki and mother of Marduck. She has been identified with the Greek Goddess Demeter and Roman Goddess Tellus Mater.

### Ea/Enki

The god of the waters who decreed the fate of Sumer and Ur. Ea is the father of Uttu by Ninsar, Marduk by Damkina, and Ninsar by Ninhursag. He is the son of Anu and created Zaltu as a complement to Ishtar. He has been identified with the Greek God Poseidon. His sacred number is forty, his astrological symbols are the Pisces and Aquarius, his symbol is a ram's head or a goat-fish. Ea is depicted as a mythical creature with the body of a fish and the head of a goat.

Ea is designated as bel nimeqi ("lord of wisdom") and bel shipti ("lord of incantations"). He is regarded as the source of all secret magical knowledge. Ea was worshipped at a cult centre in Eridu at the temple Eengurra. Ea is also known as Nudimmud.

Eridu - Located at the head of the Persian Gulf and the oldest of the Sumerian cities.

### Emesh

The brother of Enten that was created by Enlil.

### Enlil/Elill ("Wind/Storm-God")

The god of the lands/earth, water, and the air. Enlil's is a Sumerian god that the Semites adopted and is associated with the city of Nippur. He is the guardian of the "tablets of destiny", son of An and Ki; consort of Ninlil; father of Nanna, Nergal/Meslamtaea, and Ninazu; and brother of Anu. Nusku was his chief minister. Enlil's astrological symbol is the star group of the Pleiades and he is often depicted on boundary stones as seven small circles. His sacred number is fifty. Enlil was worshipped at the cult centre in Nippur at the temple Ekur. In the third millennium B. C., he was the leading deity of the Sumerian pantheon.

### Enkidu

Gilgamesh's servant that was created by Aruru.

### Enkimdu

The farmer-god.

### Enten

The brother of Emesh that was created by Enlil.

### En-Zuna

The moon. En-Zuna is Mulges' son.

### Ereshkigal

The goddess and ruler of the Underworld ("Land of No Return"). She is the goddess of Dark Magic, revenge, retribution, the Waning Moon, death, destruction, and regeneration. She originally ruled the wilderness at the worlds' end surrounded by rainbow gardens. Her territory was invaded by Nergal. She wanted peace, so she had



sex with him and they ruled over Kigalla together.

Ereshkigal is the consort of Nergal and Namtar is her messenger. She is depicted as a black-haired woman or a lion-headed woman suckling lion cubs. Ereshkigal was worshipped at a cult centre in Cuthah and has been identified with the Greek Goddess Persephone.

#### OTHER TITLES

Allatru

Inanna

Ishtar

Mami

Eshara

The goddess of war and productive fields. She symbolizes armed defenses of private property.

Geshtinanna ("Lady of Desolation")

The sister of Dumuzi that lives on Earth six months a year and interprets dreams. She is included in a Trinity along with Inanna and Ninsun.

Gilgamesh

The great Sumerian hero that lived in Erech.

Gula/Gula-Bau

The mother-goddess that is the consort of the moon man. Gula is the great physician (has the power to inflict and cure diseases) that lives in a garden at the center of the world. She is depicted as being accompanied by a dog or with both hands raised in the air.

Gushkin-banda

The creator of god and man. He is the goldsmith-god.

Hanish

The weather-god's servant.

Hea

The earth.

Hushbishag

Hushbishag keeps the secret book in which the hour of death was written for every living thing.

Ilu

Known as the "One God", he formed the Holy Trinity. All other gods sprang from Ilu.

## Inanna

The fertility-goddess and Queen of Heaven. Inanna is the daughter of Nanna and Ningal and sister of Utu. She appointed various minor deities their specific duties. Her city was Erech.

## Innina

The great goddess and one of the most important objects of worship in the ancient Near East. She was replaced (by Antu) as Anu's consort. Innina is the goddess of love, procreation, hierodules, and war. She is the daughter of Sin and Ningal and sister of Shamash. Innina was depicted, on seals, as armed with bow and quiver. In Babylonian astrology, her planet is Dilbat/Venus and the Bowstar/Sirius is assigned to her. Her symbol is the eighteen- or sixteen-pointed star. Her sacred number is fifteen and sacred beasts are the lion and dragon.

Innina was worshipped at seven cult centres.

Arbela

Ashur

Babylon

Calah

Erech

Ninevah

Ur

Innina is also known as Ishtar and the consort of Ashur.

Hierodules -Temple prostitutes/slaves.

Quiver - A case or sheath for arrows.

## Irra

The plague-god. Irra has been identified with Namtar.

## Ishkur

The storm-god Enki appointed over the winds. Ishkur was in charge of the "silver lock of the 'heart' of heaven".

## Ishtar/Ishhara/Irnni/Inanna

Ishtar was worshipped as the goddess of war, love, procreation, and fertility. She ruled the moon and owned the morning and evening stars. She is the patroness of love and harlotry and the Queen of Heaven. She is the embodiment of productive power and receptacle of life and growth. Ishtar is also known as Ashtart and linked to other fertility goddesses of the ancient Near East. She is the daughter of Anu and Antum and often accompanied by and rides a lion. Her sacred number is fifteen.

## OTHER TITLES

Greatest of All Mother Goddesses

Lady of Heaven

Lady of Sorrow and Battles

Ishum

The fire-god that is adept at using weapons.

Isimud

Enki's Janus-faced messenger.

Kabta

A brick-god Enki appointed over the pickax and brickmold.

Kadi

The goddess of justice that symbolizes the Earth. She is depicted as a snake with a human head and shoulders.

Kakka

Anshar and Anu's vizier.

Kalkal

Enlil's doorkeeper in Nippur.

Ki

The primeval earth-goddess. Ki is the consort and sister of An, mother of Enlil, and daughter of Nammu. She was the original female principle of matter.

Kingu

The consort of Tiamat.

Kishar ("Whole Earth")

Kishar is the daughter of Apsu and Tiamat, consort and sister of Anshar, sister of Lahmu and Lahamu, and mother of Anu.

Lahamu ("Muddy")

The son of Apsu and Tiamat and brother of Lahmu, Anshar, and Kishar.

Lahar

The cattle-god sent by Enlil and Enki from heaven to earth in order to make abundant its cattle. He is the brother of Ashnan. Lahar, along with his sister, were created in the creation chamber of the gods so the Annunaki might have food and clothes.

Lahmu ("The Hairy One")

The son of Apsu and Tiamat and brother of Lahamu, Anshar, and Kishar.

Lamashtu

The daughter of Anu. Lamashtu is depicted as a dreaded female demon. She is the demon of destruction that carries a double-headed serpent and infects children with diseases. Lamashtu suckles dogs and pigs. She is known as the "Daughter of Heaven".

Lilith/Lilithu

The moon-goddess and patroness of Witches. She is the goddess of wisdom, regeneration, feminine allure, enticing sorcery, and erotic dreams. Lilith is the female principle of the universe. Her sacred bird is the owl.

Mammetum

The maker or mother of fate.

Marduck/Marduk/Merodach

Marduck is the chief Babylonian god and the son of Ea/Enki and Damkina. Although his name is Semitic, he was a central figure in Babylonian cults. Marduck is also known as Bel.

Martu

The west-Semitic god that was adopted by the Sumerians into their pantheon. Martu is the consort of Numushda's daughter.

Moloch

The gobbler of children.

Mulge

The father of En-Zuna.

OTHER TITLES

Father of the Planets

Lord of the Abyss

Master of Hell

Mummu

The craftsman-god, Apsu's vizier, and Enki's attendant. He is the personification of technical skill.

Nabu/Nebo ("Guard of the Frontier")

Nabu is the son of Bel and personal god of Nebuchadnezzar.

Nammu

The goddess that was described as "the mother, who gave birth to heaven and earth". She was the primeval sea and goddess of the formless waters of creation. Nammu is the mother of An and Ki. She is one of the pure goddesses and associated with fresh water. Nammu assisted Mami in taming the race.

Namtar

Ereshkigal's messenger. He was the herald of death and in his train were sixty diseases which he had power to release upon mankind. He is the son of Mulge and most cruel of all demons. Namtar has been identified with Irra.

Nanna

The moon-god and brother of Nergal/Meslamtaea and Ninazu. Nanna was a major astral deity of the Sumerians and the tutelary deity of Ur. He is the son of Enlil and Ninlil, consort of Ningal, and father of Utu and Inanna. Nanna is depicted as traveling magufa across the heavens.

Nash/Nanshe

The wise water-goddess that interprets dreams and omens. One of the pure goddesses. Nash is Ea's daughter and her cult center is in Sirara near Lagash.

Nebort

The god of writing. Nebort is the consort of Tashmetu.

Nergal

The god of the underworld and consort of Ereshkigal. Nergal was worshipped at a cult centre in Cuthah.

Nergal

One of the three Underworld deities (king of the netherworld). Nergal is the son of Ninlil and Enlil and brother of Nanna and Ninazu. He is also known as Meslamtaea.

Nidaba

The goddess of writing and patroness of the edubba (palace archives).

Ninazu

One of the three Underworld deities. Ninazu is the son of Ninlil and Enlil and brother of Nanna and Nergal.

Nindar

Mulge's mighty warrior.

Ningal

The consort of Nanna and mother of Inanna and Utu.

Ningal ("Great Lady")

The consort of Sin and mother of Shamash and Innina/Ishtar.

Ningelal

The mistress of earth.

Ningirsu

A god and consort of Bau.

Ningizzida

One of the lesser gods of the Underworld (an Annunaki). He is represented as one of the guardians of the gate of the heaven of Anu (third heaven).

Ninhursag

Ninhursag was impregnated by Enki (giving her another name - Nintu) bearing Ninsar. She is the serpent-goddess of birth and rebirth.

Nin-ildu

The carpenter-god that carries the pure axe of the sun.

Ninkur

Ninkur is the daughter of Enki and Ninsar. She was impregnated by Enki bearing Uttu.

Ninlil

The air-goddess and mistress of winds. Ninlil is the daughter of Nunbarshegunu; consort of Enlil; and mother of Nanna, Nergal, and Ninazu. She is the ancient goddess of Nippur and her emblems are the serpent, stars, and heavenly mint.

Ninmah

Ninmah's special function is concerned with childbirth. She is the mother goddess. Ninmah is also called the womb goddess and midwife of the gods.

#### OTHER TITLES

Aruru

Ninhursagga

Nintu

Ninsar

The daughter of Enki and Ninhursag. Ninsar was impregnated by Enki bearing Ninkur.

Ninsikil

The goddess of Dilmun.

Ninurta

The warrior-god that is believed to be the son of Enlil. Ninurta is the son of Ninmah/Ninhursagga/Nintu. Sharur is his personified weapon.

Nuah

The god of intelligence.

Numushda

The tutelary deity of Kazulla. His daughter is the consort of Martu.

Nunbarshegunu  
The mother of Ninlil.

Nusku  
The fire-god and chief minister of Enlil.

Paku  
Mulge's sublime intelligence.

Papsukka  
The vizier of the Great Gods and son of Sin.

Qingu  
Tiamat's battle leader that was defeated by Marduk.

Samas  
The sun-god and son of Nuah.

Shamash  
The god of the sun that is worshipped as the author of justice and compassion. Shamash is the son of Sin and Ningal and brother of Innina. He is depicted (on Babylonian seals) as rising from the mountains with rays coming out of his shoulders. His symbol is the solar-disk with a four-pointed star inside it and rays emerging from between the points of the star. His Assyrian symbol is the winged disk. His sacred number is twenty. Shamash was worshipped at two cult centres.

Larsa  
Sippar  
Shamash is also known as Babbar and Uta.

Shara  
The son of Anu and Ishtar.

Shullat  
Shamash's servant.

Shulmanu  
Shulmanu is the Assyrian form of Ninurta.

Sibittu  
The seven gods.

Sidur  
The barmaid. Sidur is a manifestation of Ishtar and wears a veil.

Sin

The moon and vegetation-god. He is the god of measurement, time, destiny, air, wisdom, predictions, and secrets. Sin is the consort of Ningal, son of Enlil, and father of Shamash and Innina. He is regarded as the lord of the calendar and depicted as riding on a winged bull (his sacred animal). His beard is of lapis lazuli. Sin's sacred number is thirty and emblem is the crescent. He was worshipped at two cult centres.

Harran

Ur

Sin is also known as Nannar.

Sirara

The goddess Enki appointed over the Persian Gulf.

Succoth Benoth

A goddess depicted as a hen with chicks.

Sumuga

The "king of the mountain" Enki appointed over the plain with plant and criminal life.

Tammuz

The shepherd-god Enki appointed over the stables and sheepholds. Tammuz is represented as one of the guardians of the gate of the heaven of Anu (third heaven). He is one of the Annunnaki, sister of Geshtinanna, and the lover of Inanna. Tammuz is also known as Dumu-Zi and his cult spread over Babylonia, Syria, Phoenicia, and Palestine.

Tashmetu ("Hearing")

The goddess of hearing prayers. She is the consort of Nebort.

Tiamat

The chaos-goddess, dragon woman of bitter waters, and consort of Kingu. She had a host of dragons and is depicted in dragon form. Tiamat is the consort of Apsu and mother of Lahmu, Lahamu, Anshar, and Kishar.

Tishku

The Lady of the Hosts.

Udu

The king of justice.

Utu

The sun-god. Utu is the brother of Inanna and son of Nanna and Ningal. He goes to the underworld at the end of every day to decree the fate of the dead

Uttu



The goddess of plants. Uttu is the daughter of Enki and Ninkur.

Zaltu

The goddess of strife. Zaltu was created by Enki.

Zarpandit ("Silver-Shining")

The pregnant-goddess that is worshipped each night as the moon rises.

Ziusudra

Ziusudra has been identified with the Biblical Noah.

Zu

A mythological creature which at times wrought mischief. Zu is a storm-bird that was depicted as half-man, half-fish.

<http://www.pantheon.org/articles/g/gula.html>

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Gula

by Micha F. Lindemans

The Sumerian goddess of healing. Her husband is Ninurta. The dog is her symbolic animal. Gula is often identified with Nin'insina, the city goddess of Isin. She is also associated with the underworld.

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James W. Bell's

Ancient Sumeria

"In the Days when Gods Walked

Upon the Face of the Earth"

Gods, Demons & Immortals

whose Names Start with 'G'

The immortals of ancient Sumer.

by James W. Bell © 2002-3

galla

Galla were Netherworld demons under the command of the Anunnaki, the gods who judged the dead. In the Sumerian story, The Descent of Inanna, gallas are described as:

"They touch not food  
Nor drink water;  
They accept no offerings of sprinkled flour  
Nor taste libations of sacred wine.  
They enjoy not women  
And have no children to love,  
They steal the wife from her husband's arms,  
And remove the child from its father's knee."

"Small galla are like the reeds in a low reed fence,  
Large galla are like the reeds in a high reed fence."

\* [ In my stories, galla were thin Underworld demons who looked like broken stalks of dead reeds. They were numerous in number and ventured up to the Great Above, either singly or in mass, to inflict pain with their sharp heads, causing suffering and death among human mortals. ] \*

To read a Sumerian elegy on the death of Nawirtum, who was taken away from her husband by a galla demon, [click here](#).

Being demons, the galla had no temples, shrines or sanctuaries.

### Gatumdug

Gatumdug, a daughter of Anu, was a local mother goddess in the city-state of Lagash. She is sometimes identified with Bau. Gudea, a later lugal (king) of Lagash, declared Gatumdug to be his mother and built a temple for her in the Uru.ku at Girsu, called the E.gula, 'The Big House.'

### Geshtinanna

Geshtinanna, a daughter of Duttur, was Dumuzi's sister.

Geshtinanna, was a spinster, living alone in the Arali Desert in southern Eden. In Dumuzi's flight from the galla, when Inanna told them to carry away her husband and take him down to the Netherworld, he ran to Geshtinanna for help. She tried to hide her brother but her efforts did little good. Dumuzi was found by the galla. It was then that Geshtinanna learned her brother had been sentenced by Inanna, his wife, to the Netherworld, never to return again to the Great Above.

\*[ In my stories, feeling sorry for her brother, Geshtinanna offered to take Dumuzi's place in the Netherworld for six months of each year. At first, Ereshkigal would not agree to that but her people bemoaned the loss of Dumuzi so much that she finally had to accept Geshtinanna's offer. As a result, Geshtinanna takes Dumuzi's place in the Netherworld for six months every year. ]\*

Dumuzi built a temple for Geshtinanna at Bad-tibira, the E.sheshegarra, 'House Established by the Brother.'

### Gibil (Gerra or Girra in Akaddian)

Gibil, the Sumerian god of Fire, was the son of Anu and the goddess Shala, Ishkur's wife. He provided humans with the means for making food more edible, by cooking it with fire. He also provided for the building of cities by hardening bricks of clay used for

construction until they were hard as stone. He was an especially benevolent god, one who, as a benefactor of urban life, helped the black-headed Sumerians build their civilization.

Gibil's only known temple was the E-melamhush, 'House of Awful Radiance,' which was at Nippur. In addition, the canal running from Zabalam by Apisala and through the frontier to the Tigris River was named the Gibil Canal in his honor.

\*[ In my stories, Gibil, was a fire god who had the ability to ignite himself or any object within sight. He represented fire in its beneficial respects, as heating the smelter's ladle or firing the potter's kiln. ]\*

\*[ I picture Gibil as big and muscular, like a burly smelter, with curly black hair on head and chest and a bushy black beard. He wore circlets of burnished copper around his hair and arms, and dressed in a belted leather kilt and leather sandals. He was often covered with soot stains from burning reeds and rushes in kilns and smelteries. ]\*

\*[ When Gibil self ignited, his body started smoking. As the process continued, he gave off increasing amounts of smoke from his shoulders until he flared and burst into flames, like a torch. When returning to normal state, the flames would die down and gradually disappear, leaving Gibil's body hot and smoldering afterwards. ]\*

Gibil had no known temples, shrines or sanctuaries of his own, but had a chamber in Nusku's E.me.lam.hush Temple at Nippur, 'House of the Awesome Radiance.'

gidim (etemmu in Akkadian)

Gidim (etemmu in Akkadian) were the spirits of dead people living in the Netherworld, the Sumerian equivalent of today's ghosts.

The deceased human mortal consisted of two parts: the adda (esemtu in Akkadian) and the gidim (etemmu in Akkadian). In Sumer, the body (adda) was often buried under the floor of the family home at which time the gidim separated and went down into the Netherworld.

A gidim could be powerful, depending on personal valor and accomplishments of the deceased while alive and also on the number of sons he had. A gidim was weak if the deceased had few or no sons or had achieved little during his lifetime. Powerful gidim could return to the land of the living while weak gidim might not have sufficient strength to make the journey back up to the Great Above.

The worst that could happen was for a dead person not to be buried. If that happened, the gidim, even a weak gidim, was liable to persecute whoever was responsible. Once the deceased had been properly buried, the gidim descended to the Netherworld where

it stayed unless not properly fed or remembered by the living, in which case, if it was powerful enough, it returned to the Great Above to haunt those who had been negligent.

\* [ In my stories, once a dead person had been totally forgotten in the world of the living, the gidim became forever dormant unless revived and called forth by one of the deities. ]

\*

Gishzida (see Ningishzida)

Gubaba

Gubaba was a little known Assyrian god most often associated with another little known god from Assyria named Samnuha.

Gubarra (See Shala)

A Sumerian goddess, once known as 'The Fire Lady of the border of Eden' became the consort of Ishkur, where her name became Shalah.

As Gubarra, the goddess once had a temple but its name and location have been lost.

Gugalanna

(also called The Great Bull of Heaven)

Gugalanna, the Great Bull of Heaven was an early husband of Ereshkigal, Queen of the Netherworld. When he was called down from Heaven by Inanna to wreak vengeance on Gilgamesh, it was he who was slain on the streets of Uruk by Gilgamesh and his friend, Enkidu.

Ninazu was the son of Ereshkigal and Gugalanna.

\*[ In my stories, although Gugalanna was married to Ereshkigal, he maintained a residence in Heaven. It was rumored that he was married to Ereshkigal in name only. However, whenever Inanna wanted vengeance, she would call on her friend, Anu, to send down her husband, the Great Bull of Heaven, to wreak vengeance on whomever had offended her. This is how Gugalanna came to be called down from Heaven and killed on the Earth by Gilgamesh. ]\*

Gugalanna had no earthly temples, shrines or sanctuaries.

Gula (also known as Ninisina)

Gula, wife of Pablisag, was a Sumerian goddess of healing with her principal temple in the city of Isin. Gula and Pablisag had a son named Damu, a god of healing, and a daughter named Gunura.

\*[ In the early days, before the Flood, Gula married Pablisag, the tutelary god of Larak. After seeing the terrible destruction wrought by the Flood and losing her husband to the Netherworld, Gula became interested in caring for the sick and wounded in the Great Above. ]\*

\*[ When she had a temple built in Isin to care for the ill, the inhabitants of the city appointed her queen of Isin and called her Ninisina, 'Lady of Isin.' ]\*

\*[ Gula was a mature goddess with the demeanor of a professional. She was stocky and short in stature. Her black hair was straight and held in place by a gold circlet inset with pieces of carnelian. She wore a full-length robe of bleached wool with long sleeves. ]\*

\*[ In antediluvian times, Gula had a temple at Larak, the E.ashte, 'House of the Throne.' This was washed away when the city of Larak was destroyed by the Flood. ]\*

\*[ After the Flood, Gula had a temple at Isin, dedicated in the name of Ninisina, the E.galmah, 'Exalted Palace.' She later added more temples, all named E.galmah, in the cities of Uruk, Ur, Babylon and Asshur. ]\*

Gunura

A little known Sumerian goddess, the daughter of Gula and a sister of Damu, sometimes rumored to be the consort of Damu.

Gunura had a seat named the E.ankuga, 'House Pure Heaven,' in the E.rabriri Temple at Babil.

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Gods, Demons and Other Immortals of Sumer

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My own assumptions, on which my stories are based, are delineated by \*[ ..... ]\*

Immortals are alphabetical by initial letter of name.

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Though traditions varied greatly, the background of Sumerian mythology remained fairly consistent.

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Gods, Demons & Immortals  
whose Names Start with 'A'

The immortals of ancient Sumer.

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Ababa

Ababa was a temple gatekeeper, partnered with Antadurunnu at the Dumah station ('Exalted Mound') in the E.sagil Temple at Babil.

Abzu (Apsu in Akkadian)

Abzu (Sumerian AB=father; ZU=wise; wise father) was the primeval male god, the husband of Tiamat. According to Sumerian mythology, at the request of the younger gods, Enki caused Abzu, his great, great grandfather, to become unconscious and then carried him down to the Earth where he set up his temple, the E.abzu, over his ancestor's unconscious body. Abzu's body became the original Earth, which was entirely water, and Enki, (En=lord, ki=Earth) Lord of the Earth, became its first tutelary god. There was no land on the Earth until Enlil slew Tiamat and brought down her carcass which became land.

>> Biblical Connection: . . . . .

In the Bible, as detailed in the Book of Genesis, there was no land until the third day when:

Genesis Chapter 1 (King James Version)

9. God said: Let the waters under Heaven be gathered into one place and let the dry land appear; and it was so.

10. God called the dry land Earth and the gathering of waters He called Seas, and God saw that it was good.

.....

Abzu's spouse was Tiamat. They, Abzu as freshwater and Tiamat as saltwater, were begetters of the primeval gods, Lahmu and Lahamu.

Abzu's sukkal, his personal advisor, was Mummu.

According to Sumerian mythology, Abzu became the vast fresh water sea that was later overlaid by Tiamat's corpse (land). In Sumerian geography, the Abzu was located in the 'Great Below,' beneath the surface of the Earth but above the roof of the Netherworld. Sumerians believed the freshwater of the Abzu was directly responsible for plant growth.

Our word 'abyss' is derived from Abzu.

Abzu had no known temples, shrines or sanctuaries.

Adad (see Ishkur)

Adapa, the Perfect Man

Adapa was a creation of Enki, the perfect man who became known as the "sage of Eridu." He served his creator by maintaining the E.abzu, the House of Enki. He also traveled to Heaven where he turned down the chance to become immortal. It happened like this:

One day when Adapa went fishing, South Wind attacked his boat and sank it. In his fury, Adapa shouted, "South Wind, I will break your wing," and South Wind's wing was broken.

For seven days afterwards, South Wind did not blow and Anu, learning that a mortal named Adapa had broken his wing, sent for the man to punish him.

To protect him from Anu's wrath, Enki counseled Adapa about going up to Heaven, but because he was jealous, warned Adapa that the supreme god would give him the bread of death to eat and the water of death to drink. He warned Adapa against eating or drinking either.

So, when in Heaven and Anu offered Adapa the bread of eternal life and the water of everlasting being, Adapa refused both. Anu was amazed and asked, "Why did you neither eat nor drink to gain eternal life?" Adapa answered, "My lord, Enki, told me, 'You must neither eat nor drink.'"

“Take him,” Anu said, “and send him back to his Earth.”

For the full story, translated from Sumerian, [click here](#).

## Alla

A little known Sumerian god of the Netherworld from the coastal area of Sumer near Kuara. His name indicates 'Owner of the Net,' indicating some connection with fishermen. He may have served as sukkal to Ningishzida.

Alla had no known temples, shrines or sanctuaries.

## Allatu, Allatum (see Ereshkigal)

## Amakandu (see Shakkan)

## Amurru (see Martu)

## Anshar

Anshar was the son of Lahmu and Lahamu. More importantly, he was the father of Anu. He and his wife, Kishar, chose to remain in Heaven when Anu and his descendents left to go down to the Earth.

Although Anshar remained in Heaven, he often served as an advisor to the gods living on the Earth.

Anshar had no temples, shrines or sanctuaries on the Earth.

## Antadurunnu

Antadurunnu was a temple gatekeeper, partnered with Ababa at the Dumah station ('Exalted Mound') in the E.sagil Temple at Babil.

## Antu

Not much is known about the goddess Antu other than she was the wife of Anu. She

resided in Heaven, seldom coming down to the Earth.

\*[ In my stories, Antu was left behind in Heaven when Anu left to come down to Earth to establish a citadel at Der so he could protect the black-headed people from bandit gangs and horned warriors roving the mountainlands of the Hursag. When Anu met Innin (renamed Inanna and then, Ishtar) he moved into the E.anna Temple in Uruk with her. Antu was left alone in Heaven, abandoned by her husband. ]"

Poor Antu had no known temples or shrines but did have a bed chamber in the bit resh at Uruk called the E.nir, 'House of Weariness.'

Antu's cryptographic number was 55.

Anu (An in Sumerian)

An (in Sumerian AN=Heaven) was regarded by Sumerian mythology as the father of all the gods who came down to live on the Earth. His wife was Antu. Not much is known about Anu and no identifiable images of him are known to exist.

\*[ In my stories, Anu came down to the Earth after the Flood when the gods on Earth had abandoned the mountainlands, the Land of the Gods, where they had originally settled. The mountainlands soon became home to roving bandit gangs and horned warriors who periodically attacked settlements on the plain of Sumer. ]\*

\*[ To protect the black-headed people, as the Sumerians called themselves, who were living on the plain, Anu built a citadel in a mountain pass that he named Der. While at Der, the supreme god met young Innin, the self-appointed queen of the nearby city of Aratta. Innin was young and Anu fell under the spell of her charms. It was he who renamed her and first called her Inanna, Queen of Heaven. ]\*

\*[ With Anu's help, Inanna accumulated wealth and power. She built a great temple named the E.anna in the ancient and holy Eanna quarter of Uruk and invited Anu to come live with her. Anu accepted and moved into the E.anna Temple, turning the citadel of Der over to Ishtaran and abandoning his wife, Antu, who remained in Heaven. ]\*

Like other major gods, Anu had many temples in cities throughout the Land, but, after meeting Inanna, his major temple was always the E.anna Temple ('House of Heaven') in Uruk.

Anu's symbol was a horned cap and his cryptographic number was 60.

Anunnaki (sometimes called the Anunna)

The Anunnaki (Annunaki is plural, Annunaku is singular) were the 600 lesser gods of Heaven without personal names who first came down from Heaven to reside on the Earth.

\*[ In my stories, there were 900 lesser gods in Heaven without names. Of these, when the major gods on the Earth asked for volunteers to till the land and grow food for them, 600 left Heaven and came down to the Earth. These 600 lesser gods became known as the Anunnaki. ]\*

\*[ The Anunnaki soon found growing food was hard work and put down their implements, refusing to work. As a result of their refusal to work, the other 300 lesser gods still in Heaven, the Igigi, were called down to Earth but they too, downed their tools. Unlike the Anunnaki who remained on the Earth, the Igigi went back up to Heaven. ]\*

\*[ The direct consequence of the lesser gods refusing to till the land, was that the greater gods persuaded Enki to create human mortals to be their servants and grow food for them. Human mortals, however, were bumptious and caused Enlil to unleash the Flood upon the Earth. At this time, Enlil sent the 600 Anunnaki down below into the Netherworld where they remained, serving as judges who sat in judgment of the human dead. ]\*

The Anunnaki had a seat in the E.arazugishtukuasalluhi Temple at Babil, 'House of Asalluhi Which Hears Prayers.' They had no known temples, shrines or sanctuaries in the Great Above.

Anzu Birds (also see Imdugud and zu-birds)

The correct name for the Anzu birds, 'Wise Birds of Heaven,' was probably Imdugud.

\*[ However, in my stories, I treat Imdugud as the name of an individual bird who responds to Enki's commands whereas the other Anzu birds serve Enlil, Skylord of the Earth. Like other Anzu birds, Imdugud is a giant bird with the body of an eagle and the head of a lion.]\*

\*[ Also, in my stories, the Heaven-born Anzu birds are different from the Earth-born Zu-birds in that the Anzu birds are larger and, having been born in Heaven, are not subject to earthly limitations, such as nesting at night. ]\*

Neither the Anzu birds nor Imdugud have known temples, shrines or sanctuaries on the Earth.

Aruru (See Nintu)

Asag (Asakku in Akadian)

Asag was a wild primeval mountain god of great power who lived in a part of the mountainlands (today's Zagros Mountains) called the Hursag. Specifically, Asag's home was along the Saidmarreh River (in southwestern Iran) in lands cknown by Sumerians as the 'Rebel Lands.' In Sumerian mythology, Asag resided there, mating with mountains and producing boulders as his offspring.

According to a Sumerian legend, Asag was slain by Ninurta in the Battle of the Gods which caused the Saidmarreh landslip along the Saidmarreh River. The Saidmarreh landslip is still the largest known landslip in the world.

To read the story of the Battle of the Gods, [click here](#).

Asag had no known temples, shrines or sanctuaries.

Asarluhi (see Marduk)

Ashgi

Little is known about the god, Ashgi, except that he was the brother of Lisin, and is known to have had a temple at Adab.

Ashnan

Ashnan, sister of Lahar, was goddess of grain and worked with Enki to see that the barley and wheat was abundant and of a quality to make good bread. In one tradition, Ashnan was the wife of Shakkan.

Ashnan had no known temple, shrine or sanctuary but resided in the E.ibgal Temple of Inanna at Umma.

Assembly of the Gods

The Assembly of the Gods was apparently a tradition the gods brought with them when they came down from Heaven to the Earth.

On the Earth, they met periodically and also at times of crisis in the holy city of Nippur

on the Euphrates River. They usually traveled to these meetings by boat.

Their meeting hall was called the 'Ubshu.ukkinna' and was located in one corner of the Kiur, the spacious forecourt of Enlil's great E.kur Temple at Nippur.

Leadership of the assembly changed over time. Originally, Anu was the assembly's leader. But, later, his role was taken over first by Enlil, and then, after the decline of Sumer, by Marduk.

\*[ In my stories, although Enki was the original Lord of the Earth, he was never leader of the Assembly of Gods. In an effort to protect the human mortals he had created from the wiles of the assembled gods, he sometimes openly opposed the assembly and, when unable to prevail, subverted their plans. ]\*

## Asshur

Asshur, originally the Akkadian tutelary god of the city of Asshur, later became god of the Assyrian nation.

To identify Asshur with the Sumerian/Babylonian pantheon of gods, Assyrians identified him with Enlil and a ziggurat named E.arattakisharra was built for Asshur-Enlil at Asshur. Also, his temple at Asshur named Betum Rimum, 'House of the Wild Ox,' was also known as the E.kur, 'Mountain House,' like Enlil's temple at Nippur. Asshur's temple complex at Asshur called E.sharra, 'House of the Universe,' dates from later Assyrian times.

Asshur was never included in the Sumerian pantheon of gods and he had no known temples, shrines or sanctuaries in Sumeria in the 27th century BCE.

## Atra-hasis (also Ut-napishtim and Ziusudra)

Atra-hasis, 'The Very Wise,' is the Akkadian name of a farmer, a resident of Shuruppak, who became the survivor of the Flood, comparable to Noah in the Bible. In the Sumerian version, his name was Ziusudra and he was the lugal, or king, of the city of Shuruppak. In the epic of Gilgamesh, his name was Utnapishtim, 'He Found Life.'

The story, "When the gods instead of man did the work," was put on clay tablets which can be dated to ca 1700 BCE.

To read an overview of the Akkadian version, [click here](#).

There were no known temples, shrines or sanctuaries built to honor Atra-hasis, Ut-napishtim or Ziusuadra.



## Aya (Sherida in Sumerian)

Aya, the goddess of light, was the wife of Shamash, the Sun god. \*[ In my stories, Aya was a beautiful goddess wearing a flowing gown of the finest bleached linen, so diaphanous that it seemed almost transparent. Her black hair was long and flowing, contained only by a golden circlet. Her feet were sandaled. In the morning, Aya stood with her back to the East and the rising sun to greet the world with a smile. It was said this is where the greeting "Aya" came from. ]\*

Aya was worshipped with Shamash in his E.babbar temples at Larsa and Sippar. Otherwise, Aya had no known temples, shrines or sanctuaries of her own.

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whose Names Start with 'B'

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## Bau (sometimes called Baba)

Bau, a local Sumerian deity and the wife of Ningirsu, was tutelary goddess of the city of Lagash. By her own direction, her only temple, the E.urukuga, was at Lagash where

she was worshipped exclusively so she could remain near her sister, Nisaba. Bau was a daughter of Anu. She produced two sons by Ningirsu, Igalima and Shulshagana.

With Ningirsu, she also had seven daughters who served in her temple known as the Lukur maidens. Their names were Zazaru, Nipae, Urnuntaea, Hegirnuna, Heshaga, Zargu and Zurgu.

In one tradition, Bau is identified with Gula, the goddess of healing.

\*[ In my stories, Bau had control of the Udugs, amphibians akin to frogs, keeping them secreted in the marshlands along the Ninagina Canal. They patrolled the canal unless summoned for other tasks. It was Bau who held the reins of power in the Sealands and Bau's Temple at Lagash was a primary source of mercenaries for the city states of Sumer. ]\*

\*[ Bau was a stern goddess, wearing a cap with three pairs of horns that covered her straight black hair. Her stout body was usually clothed in a tunic woven of natural wool. Her disposition was blunt and commanding. ]\*

For the picture of a statue of Bau from the city of Ur, [click here](#). To read a Sumerian hymn dedicated to Bau, [click here](#).

Bau is also mentioned in a Sumerian poem, 'The Lament of Urim.' (Urim is the city of Ur.) [Click here](#) to read the lament.

Bel (see Marduk)

Belet-ili (also Belet-seri)

Belet-ili means 'Mistress of the Gods.' In one tradition, Belet-ili and Enlil are the parents of Ninurta.

There is another tradition that Belet-ili created mankind to assume the chores of the gods. For a summary of that tradition, [click here](#).

\*[ Belet-ili was the patron goddess of prostitutes, a promiscuous older goddess who seemed to have had no permanent place of residence. Her gray hair was dyed black and her eyes were heavily lined with kohl and colored with antimony. She wore a long-sleeved, full-length red wool gown with fringe, loosely belted, so that it could be opened easily. Belet-ili is possibly one of the sources of Lilith of Biblical fame. ]\*

Belet-ili had a temple at Adab, the E.namzu, 'House of Carnal Knowledge.'

Bes

Bes was a household god, originally from Ægypt, a dwarf with impish ways who delighted in doing the unexpected.  \*[ In my stories, the only use made of this god is in exclamations of surprise, such as "Bless Bes!" ]\*

Bes had no temples, shrines or sanctuaries in Sumer.

Bull of Heaven (see Gugalanna)

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Dagan (sometimes spelled Dagon)

Biblical Connection: Dagan, a west Semitic god, was widely regarded as the father of Baal.  In the Bible, Dagan is spelled'Dagon' and appears in Judges 16:23; 1 Samuel 5:2-5, 7 and 1 Chronicles 10:10..

Dagan (the name means 'grain' in Hebrew and Ugaritic) was originally a god of the

upper Euphrates. His spouse was the goddess Ishara (although, in another tradition, his spouse was the goddess Shala).

\*[ In my stories, Enlil enlisted Dagan's support to protect the supply of bitumen (tar and pitch) that came from the springs at the city of Is (Tuttul in Sumerian, Hit in modern-day Iraq). In return, Enlil appointed Dagan god of Is and enrolled him in the Sumerian pantheon of gods. ]\*

\*[ Through the boiling water of the hot springs coming out of the ground, Dagan had direct contact with Ereshkigal and Nergal of the Netherworld. He is reported to have taken pains to please them so they would continue production of large quantities of bitumen. ]\*

\*[ In appearance, Dagan had a swarthy complexion. Over his curly, black hair, he wore a cap with three pairs of horns. He shaved but always seemed to have a stubble of beard on his face. He dressed in a long, belted robe of natural wool and wore thick leather sandals. He smelled of naphtha and his robe often showed bitumen stains. ]\*

Dagan had the E-eshmedagalla Temple, 'House of the Widespread Me's,' at Ur and the E-durkigarra Temple, 'House of the Well Founded Abode,' at Isin.

Damkina (also Ninki, Damgalnuna and sometimes Ninhursag)

Although Enki seduced many goddesses, Damkina remained his wife throughout the time he was on the Earth. They were a team, swimming across the Lower Sea together for recreation. Their son, Marduk, later became tutelary god of the great city of Babylon and then the god of Babylonia.

\*[ In my stories, Damgalnuna, originally a minor goddess until Enki married her and took her with him to Sumer, became known as Damkina (dam=bound, ki=earth, na=person), the 'Dame of Sumer.' Her long, white hair was stringy but mostly covered by a cap with three pairs of horns. She had a thin face with a large, pointed nose. She wore a long robe of tufted wool which she belted with rope made of palm fiber. She usually went about barefooted, but retained her regal bearing. ]\*

A temple named E-namtila, 'House of Life,' located near Eridu, was dedicated jointly to Damkina and Enki. Damkina had no other known temples.

To read a Sumerian hymn dedicated to Damgalnuna, [click here](#).

Her cryptographic number was 35.

## Damu

A local god of healing, Damu was the son of the goddess, Gula (Ninisina). His sister was named Gunura though she was sometimes rumored to be his consort.

Damu was relatively unimportant and had no temples or shrines but did have a sanctuary in his mother's temple at Isin.

## Dumuzi (later known as Tammuz)

### Biblical Connection:

This is the Tammuz mentioned in Ezekial 8:14:

### Revised Standard Version:

"Then he brought me to the entrance of the north gate of the house of the Lord, and behold, there sat women weeping for Tammuz."

The Semitic 'Tammuz' of the Bible and the name of the tenth month of the Jewish calendar, was originally a Sumerian shepherd god named Dumuzi.

\*[ In my stories, Dumuzi was a shepherd living in Bad-tibira at the time he first met the young Inanna, soon after she came down to the plain of Sumer and became goddess of the city of Zabalam. Dumuzi courted her and won her in a contest with a farmer named Ekimdu. When Dumuzi married Inanna, she appointed him tutelary god of nearby Bad-tibira. The couple had two sons: Lulal and Shara. ]\*

To read a translation of the Sumerian account of Dumuzi's Courtship of Inanna and Dumuzi, [click here](#).

To read a translation of the Sumerian account of the Marriage of Inanna and Dumuzi, [click here](#).

\*[ Before meeting Dumuzi, while she was still the god of Aratta, Inanna met Anu while he was on the Earth as patron god of Der. It was Anu who had first called her Inanna, 'Queen of Heaven.' After a problematic marriage with Dumuzi, Inanna's ambitions revived and she left her husband to go to Uruk where she had the Eanna Temple erected. While there, she became infatuated with Gilgamesh, the young lugal (king) of Uruk, and offered to make him her consort, but he turned her down. Angry, Inanna called on her heavenly patron, Anu, to send down Gulgalanna, the Bull of Heaven, to kill Gilgamesh. But Gilgamesh and his friend, Enkidu, slew Gulganlanna in the streets of Uruk instead. ]\*

\*[ Gulgalanna was one of the husbands of Ereshkigal, Inanna's older sister, who ruled in the Great Below as the Queen of the Netherworld. When Inanna went down into the

Netherworld, the Land of No Return, to attend Gulgalanna's funeral, Ereshkigal became furious and killed Inanna, hanging her corpse on a peg on the wall. ]\*

\*[ Enki, Inanna's grandfather, rescued her, but she was allowed to return to the Great Above only on the condition that she find someone to take her place in the Netherworld. Inanna returned to the surface of the Earth with a troop of galla demons following her. When she went to Bad-tibira, she found her husband, Dumuzi, seated on the royal throne disporting himself with local women. Furious, Inanna gave Dumuzi the 'look of death,' sentencing him eternally to the Land of No Return. She appointed their son, Lugal, to be the tutelary god of Bad-tibira in his stead. ]\*

To read a translation of the Sumerian version of the 'The Descent of Inanna' (NOTE: In this translation, Dumuzi is written Dumuzid, Inanna is Inana, Uruk is Unug, and Ninshubur is Nincubura, with a 'c' taking the place of 'sh') [click here](#).

However, Dumuzi appealed to his sister, Geshtinanna, and persuaded her to volunteer to take his place in the Netherworld for six months out of the year. Ever since, winter has come and vegetation died when Dumuz went below to serve his six months in the Netherworld. In the spring, when his sister went below to take his place and Dumuzi returned to the Great Above, the weather warmed and plants came back to life.

To read a translation of the Sumerian version of 'Dumuzi and Geshtinana' (NOTE: This story follows 'The Descent of Inanna') [click here](#).

Dumuzi's primary temple was the 'House of the Netherworld' in Bad-tibira. He had two other temples in Bad-tibra, one which he shared with Inanna, the E.mushkalamma, 'House, Foundation of the Land,' and the other which he shared with his sister, Geshtinanna, the E.niglulu, 'House of the Teeming Flocks.'

Dumuzi also had a temple in Babil (Babylon), the E.zidagishnugal, 'House of Great Light.'

Although Dumuzi was an extremely popular god, he never had a cryptographic number.

## Duttur

Duttur was a Sumerian sheep goddess and protector of flocks. She was better known as the mother of both Dumuzi (Tammuz) and Geshtinanna.

Duttur had no known temples, shrines or sanctuaries.

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Ea (see Enki)

Ellil (see Enlil)

Enbilulu

Enbilulu, the Sumerian god of rivers, was appointed 'canal inspector' by Enki after he had filled the Tigris and the Euphrates with water. He charged Enbilulu with maintaining the waters of abundance (hegal) and see to it that they were correctly apportioned between the two rivers.

\*[ In my stories, it was Enbilulu who helped Enki evenly distribute abundance throughout the Land. ]\*

In the E-sagil Temple at Babil, Enbilulu shared a seat named Du.kisikil, 'Mound of the Pure Place,' with the god, Enmesharra. He had no other known temples, shrines or sanctuaries.

Enki (also Ea, Ninigiku and Nudimmud)

Enki, is the Sumerian name (EN = Lord; KI = Earth) for Lord of the Earth. \*[ In my stories, based on the oldest Sumerian versions of creation, Enki was the firstborn of Anu. Later, after Enki's younger brother, Enlil, followed Enki down to the Earth and supplanted him as Lord of the Earth, Enki's name was changed to Ea by the Akkadians. ]\* The Semitic name Ea (E=House, Household; A=Water) means Household Water, i.e., Fresh Water. He was also called Ninigiku (NIN=Lord; IGI=eye; KU=silver) i.e., Lord Bright Eye and Nudimmud (NU=to lie down with; DIM=spouse; MUD=to give birth) i.e., Father or Begetter. \*[ In my stories, the black-headed people of Sumeria often refer to the god who created them as Father Enki. ]\*

The Sumerian story of creation was told in the 'Enuma Elish,' which translates, 'When on High.' In searching the Net, the best version I find is L. W. King's 1902 translation. But the tablets he translated were Babylonian tablets written a thousand years after the disappearance of the Sumerian civilization. There are many differences between the Babylonian and Sumerian versions. The major difference is that, in later versions, Marduk usurped the supreme lordship of Earth, originally held by Enki and then Enlil. There are a number of other changes, including Enki's name being changed to Ea. To read this Babylonian version of the 'Enuma Elish,' [click here](#).

At the urging of the major gods, who had grown tired of trying to grow foodstuffs for themselves and had not been able to get the lesser gods to take over the chore, Enki, with the help of Ninmah (Ninhursag), his half sister, created human mortals to be servants of the gods and grow food for them. Initially, Enki and Ninmah created seven pairs of mortals, male and female, each pair different and imperfect.

The creation of human mortals is told in the Sumerian story 'Enki and Ninmah.' To read a translation of this story, [click here](#).

\*[ In my stories, Enki came from Dilman across the Lower Sea to settle on the southern coast of Sumer at Eridu, where he built his temple, the E.Abzu, over the body of his great-great-grandfather, Abzu. To entice human mortals to move down from the mountainlands to the plain of Sumer and settle near him, so he could better protect them from the capriciousness of the other gods, Enki brought date palms to Sumer from Dilmun, which he planted along the coast of the Lower Sea. Their sweet fruit lured the black-headed people down to the plain. Enki always regarded the human mortals he created as his children and they often called him 'Father Enki.' ]\*

Enki's sukkal (vizier/minister) (SU=Body; KAL=Strong,Swift) was the two-faced Isimud (I=sprout; SI=suitable; MUD=to give birth) i.e., 'suitable assistant.' \*[ In my stories, Isimud was a two-faced god who could peek forward into the future with his eyes in front and peer backward into the past with the eyes in the face on the back of his head. ]\*

Enki's primary temple was the E.abzu, 'House of the Abzu,' a temple which, according to



Sumerian texts, was exquisitely trimmed in silver and lapis lazuli. In Sumerian literature, Enki's temple at Eridu is sometimes referred to as the E.engurra, 'House of the Sweet Waters.' Like other major Sumerian gods, Enki had numerous other temples in cities throughout the Land.

Enki's symbol was the goat fish and his cryptographic number was 40.

## Enkimdu

Enkimdu was the Sumerian god of ditch and dike, irrigation, and sedentary farming in general. He was Dumuzi's rival in the contest for Inanna's hand.

To read the Sumerian account of 'The Courtship of Inanna and Dumuzi,' as translated by Samuel Noah Kramer, (NOTE: Enkimdu is referred to as 'the farmer' in this translation), [click here](#).

Enkimdu had no known temples, sanctuaries or shrines.

## Enlil (also Ellil and Nunamnir)

Enlil, the Sumerian name, means (EN=Lord; LIL=Wind) Lord of the Air or Lord of the Sky. The Akkadian name, Ellil, is similar (EL=Lord; LIL=Wind) Lord of the Wind. In some mythologies, Enlil is Anu's firstborn but in older versions, he was Enki's younger brother. \*[ In my stories, Enlil is Enki's younger brother. He supplants Enki's rule of the Earth when he kills Tiamat and cleaves her corpse to lay it down on the seas of the Earth to create dry land. In the process, Enki is reduced to Lord of the Abzu, (AB=Sea; ZU=To Know) Lord of the Sentient Sea. ]\*

Enlil founded the holy city of Nippur on the Middle Euphrates where he built his temple, the E.kur (E=House; Kur =Mountain), 'Mountain House.' Nippur served as the dividing line between the Land of Sumer to the south and the Semitic land of Akkad to the north. Much like today's city of Mecca, Nippur was a holy city where the Assembly of the Gods met and was never politically involved with the civil government of either Sumer or Akkad.

Enlil's wife was the goddess Ninlil who, according to mythology, Enlil raped at the time he was building the city of Nippur. Unknown to Enlil, Ninlil had intentionally encouraged him to assault her. To read the interesting Sumerian story of 'Enlil and Ninlil,' (in this translation, the name of Nippur is written Nibru), [click here](#).

There is a different version of this story where Ninlil is named Sud. To read a translation of 'Enlil and Sud,' [click here](#).

Enlil's symbol was the horned cap and his cryptographic number was 50.

## Enmesharra

Enmesharra was a Sumerian Netherworld god who often worked with Enbilulu to bring water to the surface of the Earth. His spouse was Ninenmesharra.

Although Enmesharra had no known temples, shrines or sanctuaries of his own, he shared a seat named Du-kisikil, 'Mound of the Pure Place,' with Enbilulu in the E.sagil Temple at Babil and had a seat dedicated solely to him in the E.gigirenilla Temple, 'Chariot House of Enlil,' at Asshur.

## Ennugi

Ennugi, a younger brother of Sin, was a God of Irrigation and a canal inspector.

Ennugi had a temple named E.rabriri at Nippur and another temple, E.rabshasha, 'House which Snaps the Shackle,' in an unidentified city.

## Enzak (also Enshag, Inshak, Inzak and Ninzaga)

Enzak was born on Dilmun, the son of Enki and Ninmah. When they departed the island to swim to Sumer, Enzak was left as the tutelary deity of Dilmun. His spouse was Ninsikilla.

Enzak had the E.karra Temple, 'House of the Quay,' on Dilman (modern day Bahrain) and the E.galgula Temple, 'Big Palace,' on modern day Failaka island.

## Ereshkigal (Allatu in Akkadian)

Ereshkigal, (the name can be translated, 'Queen of the Great Below), Inanna's older sister, was Queen of the Netherworld.

\*[ In my stories, after Gilgamesh and Enkidu killed her first husband, the Bull of Heaven or Gulgananna, Ereshkigal married Nergal. They lived in her palace, the E.galgina, in the city of Irkalla, capital of the Netherworld. There, they had twin thrones of lapis lazuli in the Great Throne Room. Ereshkigal ritually dressed herself in a fashionable robe of red, tufted wool which was liberally fringed in black. ]\*

To read a translation of the Sumerian Tale of 'Nergal and Ereshkigal,' (the story of how

Ereshkigal persuaded Nergal to come down to live in the Netherworld), [click here](#).

\*[ In my stories, Ereshkigal was insanely jealous of her younger sister, Inanna, who was born in the mountainlands of the Earth, first called the Land of the Gods and then later called the Hursag, or mountainlands. Inanna had,, by her own wit, become the Queen of Heaven. In an attempt to match her sister's accomplishments, Ereshkigal cut through the floor of the Netherworld to let in the fiery light of the Underworld, allowing the hot fires from the underside of the Earth into what had been the quiet darkness of the Netherworld. This pained Nergal, who always yearned for the darkness and quiet that was the Netherworld as it was when he first arrived. ]\*

Ereshkigal's only temple in the Great Above was the Esh.urugal, 'House of the Great City,' at Kutha.

Ereshkigal did not have a cryptographic number.

Erra \*[an alter ego]\* (see Nergal)

\*[ In my stories, 'Erra' was the pseudonym Nergal used when he grew angry and went up to the Great Above to frighten and threaten the mortals living on the surface of the Earth. His violent behavior was usually quashed by Ishum, the Sumerian god who served as watchman in the Great Above. ]\*

etemmu (see gidim)

Ezinu

Ezinu, the Sumerian goddess of grain, was appointed overseer of agricultural vegetation by Enki when he put the world in order for Enlil in 'Enki and the World Order.' [Click here](#) for the Sumerian account of that appointment.

Ezinu had no known temples, shrines or sanctuaries.

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whose Names Start with 'G'

The immortals of ancient Sumer.

by James W. Bell © 2002-3

galla

Galla were Netherworld demons under the command of the Anunnaki, the gods who judged the dead. In the Sumerian story, The Descent of Inanna, gallas are described as:

"They touch not food  
Nor drink water;  
They accept no offerings of sprinkled flour  
Nor taste libations of sacred wine.  
They enjoy not women  
And have no children to love,  
They steal the wife from her husband's arms,  
And remove the child from its father's knee."

"Small galla are like the reeds in a low reed fence,  
Large galla are like the reeds in a high reed fence."

\* [ In my stories, galla were thin Underworld demons who looked like broken stalks of dead reeds. They were numerous in number and ventured up to the Great Above, either singly or in mass, to inflict pain with their sharp heads, causing suffering and death among human mortals. ] \*

To read a Sumerian elegy on the death of Nawirtum, who was taken away from her husband by a galla demon, [click here](#).

Being demons, the galla had no temples, shrines or sanctuaries.

## Gatumdug

Gatumdug, a daughter of Anu, was a local mother goddess in the city-state of Lagash. She is sometimes identified with Bau. Gudea, a later lugal (king) of Lagash, declared Gatumdug to be his mother and built a temple for her in the Uru.ku at Girsu, called the E.gula, 'The Big House.'

## Geshtinanna

Geshtinanna, a daughter of Duttur, was Dumuzi's sister.

Geshtinanna, was a spinster, living alone in the Arali Desert in southern Eden. In Dumuzi's flight from the galla, when Inanna told them to carry away her husband and take him down to the Netherworld, he ran to Geshtinanna for help. She tried to hide her brother but her efforts did little good. Dumuzi was found by the galla. It was then that Geshtinanna learned her brother had been sentenced by Inanna, his wife, to the Netherworld, never to return again to the Great Above.

\*[ In my stories, feeling sorry for her brother, Geshtinanna offered to take Dumuzi's place in the Netherworld for six months of each year. At first, Ereshkigal would not agree to that but her people bemoaned the loss of Dumuzi so much that she finally had to accept Geshtinanna's offer. As a result, Geshtinanna takes Dumuzi's place in the Netherworld for six months every year. ]\*

Dumuzi built a temple for Geshtinanna at Bad-tibira, the E.sheshegarra, 'House Established by the Brother.'

## Gibil (Gerra or Girra in Akaddian)

Gibil, the Sumerian god of Fire, was the son of Anu and the goddess Shala, Ishkur's wife. He provided humans with the means for making food more edible, by cooking it with fire. He also provided for the building of cities by hardening bricks of clay used for construction until they were hard as stone. He was an especially benevolent god, one who, as a benefactor of urban life, helped the black-headed Sumerians build their civilization.

Gibil's only known temple was the E-melamhush, 'House of Awful Radiance,' which was at Nippur. In addition, the canal running from Zabalam by Apisala and through the frontier to the Tigris River was named the Gibil Canal in his honor.

\*[ In my stories, Gibil, was a fire god who had the ability to ignite himself or any object

within sight. He represented fire in its beneficial respects, as heating the smelter's ladle or firing the potter's kiln. ]\*

\*[ I picture Gibil as big and muscular, like a burly smelter, with curly black hair on head and chest and a bushy black beard. He wore circlets of burnished copper around his hair and arms, and dressed in a belted leather kilt and leather sandals. He was often covered with soot stains from burning reeds and rushes in kilns and smelteries. ]\*

\*[ When Gibil self ignited, his body started smoking. As the process continued, he gave off increasing amounts of smoke from his shoulders until he flared and burst into flames, like a torch. When returning to normal state, the flames would die down and gradually disappear, leaving Gibil's body hot and smoldering afterwards. ]\*

Gibil had no known temples, shrines or sanctuaries of his own, but had a chamber in Nusku's E.me.lam.hush Temple at Nippur, 'House of the Awesome Radiance.'

gidim (etemmu in Akkadian)

Gidim (etemmu in Akkadian) were the spirits of dead people living in the Netherworld, the Sumerian equivalent of today's ghosts.

The deceased human mortal consisted of two parts: the adda (esemtu in Akkadian) and the gidim (etemmu in Akkadian). In Sumer, the body (adda) was often buried under the floor of the family home at which time the gidim separated and went down into the Netherworld.

A gidim could be powerful, depending on personal valor and accomplishments of the deceased while alive and also on the number of sons he had. A gidim was weak if the deceased had few or no sons or had achieved little during his lifetime. Powerful gidim could return to the land of the living while weak gidim might not have sufficient strength to make the journey back up to the Great Above.

The worst that could happen was for a dead person not to be buried. If that happened, the gidim, even a weak gidim, was liable to persecute whoever was responsible. Once the deceased had been properly buried, the gidim descended to the Netherworld where it stayed unless not properly fed or remembered by the living, in which case, if it was powerful enough, it returned to the Great Above to haunt those who had been negligent.

\* [ In my stories, once a dead person had been totally forgotten in the world of the living, the gidim became forever dormant unless revived and called forth by one of the deities. ]  
\*

Gishzida (see Ningishzida)

## Gubaba

Gubaba was a little known Assyrian god most often associated with another little known god from Assyria named Samnuha.

## Gubarra (See Shala)

A Sumerian goddess, once known as 'The Fire Lady of the border of Eden' became the consort of Ishkur, where her name became Shalah.

As Gubarra, the goddess once had a temple but its name and location have been lost.

## Gugalanna

(also called The Great Bull of Heaven)

Gugalanna, the Great Bull of Heaven was an early husband of Ereshkigal, Queen of the Netherworld. When he was called down from Heaven by Inanna to wreak vengeance on Gilgamesh, it was he who was slain on the streets of Uruk by Gilgamesh and his friend, Enkidu.

Ninazu was the son of Ereshkigal and Gugalanna.

\*[ In my stories, although Gugalanna was married to Ereshkigal, he maintained a residence in Heaven. It was rumored that he was married to Ereshkigal in name only. However, whenever Inanna wanted vengeance, she would call on her friend, Anu, to send down her husband, the Great Bull of Heaven, to wreak vengeance on whomever had offended her. This is how Gugalanna came to be called down from Heaven and killed on the Earth by Gilgamesh. ]\*

Gugalanna had no earthly temples, shrines or sanctuaries.

## Gula (also known as Ninisina)

Gula, wife of Pablisag, was a Sumerian goddess of healing with her principal temple in the city of Isin. Gula and Pablisag had a son named Damu, a god of healing, and a daughter named Gunura.

\*[ In the early days, before the Flood, Gula married Pablisag, the tutelary god of Larak. After seeing the terrible destruction wrought by the Flood and losing her husband to the Netherworld, Gula became interested in caring for the sick and wounded in the Great

Above. ]\*

\*[ When she had a temple built in Isin to care for the ill, the inhabitants of the city appointed her queen of Isin and called her Ninisina, 'Lady of Isin.' ]\*

\*[ Gula was a mature goddess with the demeanor of a professional. She was stocky and short in stature. Her black hair was straight and held in place by a gold circlet inset with pieces of carnelian. She wore a full-length robe of bleached wool with long sleeves. ]\*

\*[ In antediluvian times, Gula had a temple at Larak, the E.ashte, 'House of the Throne.' This was washed away when the city of Larak was destroyed by the Flood. ]\*

\*[ After the Flood, Gula had a temple at Isin, dedicated in the name of Ninisina, the E.galmah, 'Exalted Palace.' She later added more temples, all named E.galmah, in the cities of Uruk, Ur, Babylon and Asshur. ]\*

Gunura

A little known Sumerian goddess, the daughter of Gula and a sister of Damu, sometimes rumored to be the consort of Damu.

Gunura had a seat named the E.ankuga, 'House Pure Heaven,' in the E.rabriri Temple at Babil.

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About this capture

James W. Bell's

Ancient Sumeria

"In the Days when Gods Walked

Upon the Face of the Earth"



## Gods, Demons & Immortals whose Names Start with 'H'

The immortals of ancient Sumer.

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### Hanish

Hanish was the sukkal of Ishkur, the Sumerian mountain weather god. Hanish and Shullat, servant of the Sumerian sun god, Shamash, worked together as harbingers of storms and bad weather.

Hanish and Shullat once had a shared temple but its name and location have long since been lost.

### Haya

Haya was a little known Sumerian god who was the husband of Nisaba. He once had a temple. but both its name and location have been lost.

### Hendursag (often confused with Ishum)

Hendursag was a Sumerian god who served as sukkal to the goddess Nanshe in her E.sirara Temple at Nina in the city-state of Lagash. His wife was a goddess named Nimug, whom he shared with the god Isum. As a result of the two gods having the same wife, the two deities are often confused with each other.

Hendursag was a confidant of Erra, the pseudonym Nergal sometimes used when he was in a violent mood and abroad in the Great Above.

To read a translation of a Sumerian hymn dedicated to Hendursag (spelled 'Hendursanga' and 'Hendursaja') by the translator, [click here](#).

\*[In my stories, Hendursag, dwelling at the mouth of the Ninagina Canal and next to marshes of the Sealands, had ill-defined acquaintances with smugglers and others who sometimes championed the Netherworld. Hendursag was generally a benevolent god and made use of his connections to the advantage of all, including the Netherworld. ]\*

Hendursag had a temple in the Uru.ku at Girsu.

Humban (the Elamite god)

Humban was an Elamite god, the principal god of Elam and was known there as 'The Master of Heaven.' His first wife was the Elamite goddess Pinikir, but he later married Kiririsha, a goddess from Liyan, an Elamite port on the Lower Sea (Persian/Arabian Gulf). They had a son named Hutran.

Humban is known to have had a temple in Susa.

Humban  
(as demonized as Huwawa in Sumer  
and as Humbaba in Akkad)

In Sumerian accounts, the Elamite god, Humban, was demonized and referred to as Humbaba or Huwawa. In the Gilgamesh story, he was appointed by Enlil to serve as 'Guardian of the Cedar Forest.'

Elam was a disjointed state, a land of both steppe and mountains and Humban had been one of its primary gods for centuries. \*[ But, in my stories, as the civilization of adjoining Sumer prospered and expanded, Enlil, Skylord of the Earth, watching from his E.kur Temple in Nippur and scouting the mountains with Zu-birds, became concerned at the destruction of natural resources in the mountainlands of the Hursag, which were being overgrazed and denuded. ]\*

\*[ The upland forests of pines and cedars were being stripped bare by shepherds who brought goats up to pasture in the hills during the hot summer months when the plain of Sumer was parched. To protect the forests, particularly the great forest of cedar trees on Green Mountain, Enlil appointed Humban as its guardian. ]\*

As Guardian of the Cedar Forest, Humban was given the ability to detect any creature moving within the woods and to cause that creature to fall asleep. For some time, he managed to keep the Cedar Forest safe from shepherds and woodcutters.

Then, for some reason, perhaps because cedar had become the most desired of all woods for temple construction, Shamash, the Sumerian Sun god, started demonizing Humban, portraying him as a monster and calling him by the names of 'Huwawa' and 'Humbaba.'

It was Shamash who urged Gilgamesh and Enkidu to travel to the Cedar Forest on Green Mountain and kill Humbaba. Gilgamesh held the god while Enkidu struck the blow that cut off his head. In revenge, the gods punished Gilgamesh and his friend, Enkidu, by causing Enkidu to die slowly from an incurable sickness while Gilgamesh sat

by his side, watching helplessly.

Humban was one of the major gods of Elam, a land to the east of Sumer, but one that was foreign and often hostile. The Elamite god had no known temples, shrines or sanctuaries in Sumer, where he was generally regarded as a fearful demon.

To read a translation of the Sumerian account of the Death of Humbaba (Tablet 5 of the Epic of Gilgamesh), [click here](#).

### Humut-tabal

The name, Humut-tabel, means "Hurry and take away." He was the boatman in the Netherworld.

\*[ In my stories, Humut-tabal was the boatman who carried new arrivals to the city of Irkalla by poling them in his boat across the Lake of Death, a lake formed by the River Hubur. It was in the city of Irkalla that the newly dead were taken to the Anunnaki gods who sat in judgment. ]\*

Humut-tabal had no known temples, sanctuaries or shrines in the Great Above.

### Hutran

Hutran was an Elamite god, the son of Humban and Kiririsha.

He had no known temples, shrines or sanctuaries in Sumer.

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James W. Bell's  
Ancient Sumeria

"In the Days when Gods Walked  
Upon the Face of the Earth"  
Gods, Demons & Immortals  
whose Names Start with 'I'

The immortals of ancient Sumer.

by James W. Bell    © 2002-3

Igalima (also Igalimma)

Igalima was a relatively unimportant local Sumerian god, one of Bau's sons, who maintained order in the city of Girsu and guarded Ningirsu's temple.

Igalima had a temple of his own at Girsu, the E.mehushgalanki, 'House of the Great Awesome Me's of Heaven and Earth.'

Igigi

The Igigi (the plural is Igigi, singular is Igigu) were the 300 lesser gods without individual names who remained in Heaven after 600 lesser gods (later known as the Anunnaki) left Heaven to grow food for the gods living on the Earth.

When the Anunnaki found farming a tiresome and difficult occupation and refused to till the land any longer, the Assembly of the Gods persuaded the Igigi to come down to the Earth and take their place. But the Igigi found farming fully as wearying as the Anunnaki and quickly returned to Heaven where they stayed forever after.

The Igigi had no known temples, shrines or sanctuaries on the Earth but they did have a seat in the chapel of Ninurta in the E.sagil Temple at Babil called E.umushaasalluhi, 'House of Command of Asalluhi.'

Ilabrat

Ilabrat was one of Anu's messengers.

He had no known temples, shrines or sanctuaries but did have a seat called Tab.mudhumhum in the E.sharra Temple as Asshur.

Imdugud (see Anzu Birds)

Imdugud was probably the correct reading for a large bird from Heaven frequently called the Anzu.

\*[ However, in my stories, there are a number of Anzu birds and I treat Imdugud as an individual bird. Like other Anzu birds, Imdugud has the body of a gigantic eagle and the head of a lion. But, while most Anzu birds respond to the commands of Enlil the major god of Earth, Imdugud is responsive only to Enki's commands. ]\*

Neither Imdugud or Anzu are known to have temples, shrines or sanctuaries on the Earth.

Iminbi (Sebitu in Akkadian)

The Iminbe are a group of seven beneficial Sumerian gods, all sons of Ishara. When summoned by incantations, the seven worked together with their sister, Narudu, to repel demons. The group of seven were represented by seven dots and identified with the Pleiades.

The Iminbi had a shrine, the 'Gishgal.Iminbi,' 'Station of the Divine Heptad,' in the E.rabriri Temple at Babil.

Inanna (also known as Innin  
and called Ishtar in Akkadian)

Biblical Connection: In the King James Bible, the goddess known variously in Sumeria as Innin and Inanna and known as Ishtar in Akkad and Babylonia, is called Ashtoreth. (1 Kings 11:5 and 33; 2 Kings 23:13)

Easter: Linguists now trace the name of the Christian celebration back to Ishtar (the Akkadian name for Inanna). To view one etymological trail, [click here](#).

Inanna was the most popular of all goddesses in ancient Sumeria. She was the third and youngest child of Sin and Ningal. Shamash and Ereshkigal were her older siblings.

The Sumerian name, Inanna, can mean Anu's Lady or the Queen of Heaven. \*[ In my stories, I use 'Queen of Heaven.' Inanna is the youngest of the gods, having been born on the Earth in the Land of the Gods (the original name for the mountainlands - the Zagros Mountains - later called the Hursag) as Innin. Unlike other gods and goddesses, she was assigned no task to perform on the Earth and therefore held no position in the divine pantheon or in the Assembly of the Gods. ]\*

\*[ In my stories, when the gods abandoned the mountainlands and moved down to the

plain of Sumer, Innin assumed tutelage of the mountain city of Aratta and declared herself its queen. While serving as its patron deity, she came into contact with Anu who had built the citadel of Der in the foothills to protect the cities of Sumer from attack by mountain men who had grown lawless after the major gods left. Inanna and Anu become infatuated with each other and it is at this point that Anu awarded the young goddess the name, Inanna, Queen of Heaven. ]\*

\*[ Inanna, witnessing the rising civilization of Sumer and wishing to make a name for herself, left Aratta and the mountainlands and went down to the plain of Sumer where she became goddess of Zabalam, a small village on the Iturungal Canal. It was at this time that she met Dumuzi, the tutelary god of Bad-tibira, and fell in love with him. After an intense courtship, she became his wife. ]\*

[Click here to read a translation of the Sumerian classic, 'The Marriage of Inanna and Dumuzi.'](#)

Inanna is known to have had two sons, Shara and Lulal.

She built a great temple in Uruk named the E-anna Temple. This is where Gilgamesh spurned an offer to become her consort. Inanna became furious with him and had Anu send down Gugalnanna, the Bull of Heaven, Ereshkigal's spouse, to kill Gilgamesh. However, Gilgamesh and his friend, Enkidu, killed Gugalnanna instead.

After that, Inanna decided to descend to the Netherworld to attend Gugalnanna's funeral. Her sister, Ereshkigal, angry at Inanna's intrusion into her world, killed Inanna and hung her corpse on a peg but Enki rescued her by sending two creatures down to the Netherworld who brought the goddess back to life.

Though restored to life, the law of the Netherworld was such that Inanna was not allowed to return to the Great Above without finding someone to take her place in the Great Below. She returned to the surface of the Earth accompanied by underworld demons called galla. With the galla trailing her, Inanna went from city to city, looking for someone to take her place in the Land of No Return.

When she came to Bad-tibira, she found her husband, Dumuzi, enjoying the attentions of young women and handed him over to the galla demons to be taken below.

[Click here to read the story in 'Inanna's Descent to the Netherworld.'](#)

\*[ In my stories, crushed by her husband's infidelity, Inanna became mad for power. She appointed her son, Shara, as patron deity of Umma and her other son, Lulal, to replace Dumuzi as the god of Bad-tibira. Having strategically placed her two sons in important cities on the Iturungal, Inanna then enticed Anu to move into her new E-anna Temple in Uruk and share it with her. With the Mes (divine laws) she had gotten from Enki, Inanna aspired to become Queen of the Earth. ]\*

[Click here to read 'Inanna and Enki' \(the story of Inanna's acquisition of the holy Mes\).](#)

\*[ In my stories, it was Inanna's ambition to become Queen of the Earth that brought her into conflict with human mortals, especially those independent merchants who were called 'traders.' This conflict, between man and god, is what gives rise to the stories I write.]\*

Sumerians wrote many stories about Inanna. One popular tale was 'Inanna and the Huluppu Tree.' To read two translations of this story, [click here](#).

Another Sumerian story that demonstrated Inanna's power was when she destroyed a mountain named Ebih which is told in , 'Inanna and Ebih.' To read a translation of this story, [click here](#).

Inanna had countless temples throughout Sumeria, the largest and most popular of which was the E.anna Temple in Uruk, Sumer's largest city. She also had temples in the cities of Akkad where she was worshipped under the Akkadian (Semitic) name of Ishtar.

To give some idea of the great profusion of temples built for the goddess, consider the temples located in the relatively unimportant city of Zabalam, of which she was the tutelary goddess: the E.kalamtanigurru, 'House which Inspires Dread in the Land,' the E.sagil, 'House that Reaches to the Sky,' the E.sheerzigurru, 'House Clad in Splendor,' and the E.zikamma, 'House of the Life of the Land.'

Inanna's earthly symbol was the gatepost of the storehouse. As the Queen of Heaven, she was symbolized by the rosette and identified with Venus, the morning star. Her cryptographic number was 15.

Innin (see Inanna)

Inshushinak

Inshushinak was one of the three major gods of Elam, the other two being Humban who was the supreme god and Kiririsha, who was Humban's second wife. In Elamite tradition, where brothers in the royal household take their sister to wife but not at the same time, Inshushinak seems to have taken Kiririsha to wife after Humban.

Inshushinak, whose name translates, 'Lord of Susa,' had his principal temple in Susa. He was a kind god, widely known as 'Father of the Weak.'

Working with the Elamite goddess Lagamal, Inshushinak helped judge the dead when

they were brought down into the Netherworld.

Inzak (see Enshag)

Ishara

Ishara was a Semitic goddess, married to Adad in some traditions, whose worship began on the Upper Euphrates. In some respects, Ishara was the Akkadian counterpart of Inanna, the Sumerian goddess who was known as Ishtar to the Akkadians.

Ishara was the mother of the Seven Gods, the group called the 'Iminbi' by Sumerians and 'Settitu' by Akkadians.

Ishara had a temple at Babil, the E.shasurra, 'House of the Womb.'

Ishkur (Adad in Akkadian)

The Sumerian name Ishkur (ISH=mountain; KUR=foreign) i.e., foreign mountain god, whose spouse was named Shala.

\*[ In my stories, Ishkur is the name of an ancient storm god who continued to dwell in the Hursag after the other gods had abandoned the mountainlands and went down to live on the plain of Sumer with humans. The storm god Ninurta, eldest of Enlil's sons, usurped his place in the Sumerian pantheon. ]\*

Ishkur is known to have had a temple named, 'House Like a Great Storm, Built in a Fearsome Place,' but it is uncertain where the temple was located.

His cryptographic number was 10.

Ishnikarab

Ishnikarad, originally an Akkadian goddess, became the Elamite goddess of oaths. Those who swore using her name and then broke their oaths could count on being personally received by Ishnikarab when they died and went down to the Netherworld.

Ishtar (the Semitic name for Inanna, see Inanna)



## Ishtaran

Ishtaran was the Sumerian tutelary god of Der. His wife was Sharrat-Deri, 'Lady of Der.' He was a protective god and noted as a peacemaker. He served as the mediator between the cities of Umma and Lagash in their ongoing border disputes.

\*[ In my stories, when Anu left Der to share the Eanna Temple at Uruk with Inanna, he appointed Ishtaran the tutelary god of the mountain citadel. Ishtaran took up the task of guarding Sumer against roving gangs of mountain bandits. He also mediated disputes between Sumerian cities, including the border disputes between Umma and Lagash. ]\*

Ishtaran had a temple in Der, the 'E.dimgalkalamma,' House that Serves as the Great Bond of the Land.'

## Ishum

Ishum was a popular but not very important Sumerian god. One tradition has him the son of Shamash and Ninlil. He shared a wife with Hendursag, the Sumerian goddess, Ninmug.

Ishum is known for being a watchman and a herald, a benevolent god who helped keep order in the Great Above.

\*[ In my stories, his most celebrated accomplishment was keeping the King of the Netherworld, Nergal, under control whenever he turned violent and came up to the Great Above to roam the Earth under the pseudonym, Erra. It was Ishum who always calmed Erra and talked him into going back down into the Great Below so he could resume kingship of the Netherworld. ]\*

## Isimud

Isimud was a two-faced Sumerian god, with one face in front that could peer into the future and another face on the back of his head that could peek back into the past. He served as sukkal (vizier) to Enki.

Isimud had no known temples, shrines or sanctuaries.

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About this capture

James W. Bell's  
Ancient Sumeria  
"In the Days when Gods Walked  
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Gods, Demons & Immortals  
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Kabta

Kabta was a minor Sumerian god in charge of brickmold.

He had no known temples, shrines or sanctuaries.

Ki

Ki, the Sumerian word for the Earth, was personified as a primeval mother goddess in some legends.

Ki had no known temples, shrines or sanctuaries.

\*[ In my stories, I never mention Ki and have used Ninmah (Ninhursag) in her place. ]\*

Ki had no known temples, shrines or sanctuaries.

Kingu (or Qingu)

According to a later Babylonian tradition, Tiamat, the primeval mother goddess, put Kingu in charge of her army to fight the younger gods after they had done away with her husband, Abzu. In the Babylonian version of 'Enuma Elish,' the creation epic,

Anshar condemned Kingu to death and Marduk was the young god who put him to death. Then, the first humans were made from clay mixed with Kingu's blood.

There are a number of versions of the 'Enuma Elish' story. To read the Babylonian version mentioned above, [click here](#).

There were no known temples, shrines or sanctuaries but Kingu did have a seat in the E.sagil Temple at Babil named Esh.gar, 'Seat which is Set Up.'

\*[ I have not used Kingu or any Babylonian legends about him in my stories. ]\*

### Kiririsha

Kiririsha was the most important goddess of Elam, ranked second only to the Elamite god, Humban, who was her husband. Somehow, Kiririsha lured Humban away from Pinikir, his first wife, and married him. Their son was Hutran.

Kiririsha originally came from Liyan, an Elamite port on the coast of the Lower Sea (near modern-day Bushire, Iran) where she had a temple. She was often called, 'The Great Goddess.' When she moved to Susa, she became 'Mistress of the High Temple' in that city.

Although married to Humban, Kiririsha also seemed to be married to Inshushinak, for she was one of the triad of great gods and earned the title of 'The Great Wife.' This was in keeping with Elamite royal tradition for, in the ruling house of Elam, where two brothers would take their sister to wife, though not at the same time.

### Kishar

Kishar was one of the primeval goddesses, a daughter of Lahmu and Lahamu, and granddaughter of Abzu and Tiamat. She was the wife of Anshar. Kishar and Anshar were the parents of An (Anu).

Kishar lived in Heaven had no temples, shrines or sanctuaries on the Earth.

### Kittu

Kittu, a son of Shamash and Aya, was the Sumerian god of truth. He was the brother of Misharu who was the Sumerian god of justice.

Kittu had a temple (name lost) at Bad-tibira.

Kulitta

Kulitta was the Sumerian goddess of music. She had no known temples, shrines or sanctuaries.

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Gods, Demons & Immortals

whose Names Start with 'L'

The immortals of ancient Sumer.

by James W. Bell © 2002-3

Lagamal (also Lagamar)

Lagamal was an Elamite goddess of the Netherworld who, with Ishnikarab, received the dead when sent below. The two goddesses worked with Inshushinak who sat in judgment of the dead.

Lahamu

A primeval Sumerian goddess, the daughter of Abzu and Tiamat. She was the wife of

Lahmu and the mother of Anshar and Kishar.

Lahamu's name is sometimes thought of as meaning 'mud,' the silt deposited at a delta where the river meets the sea.

She had no known temples, shrines or sanctuaries.

Lahar

Lahar, a Sumerian god who was the brother of Ashnan, served as the patron god of cattle. He had no known temples, shrines or sanctuaries.

Lahmu

A primeval Sumerian god, the son of Abzu and Tiamat and, with his wife, Lahamu, the father of Anshar and Kishar. He is pictured with a beard and three curls. He shown as naked except for a triple sash.

Lahmu's name is sometimes interpreted to mean 'mud,' like the silt deposited at a delta where the river meets the sea.

He had no known temples, shrines or sanctuaries.

Lamashtu

Lamashtu was a Sumerian she-demon who preyed on unborn and newborn children. She had a hairy body, a lion's head with donkey's teeth and ears, long fingers with long fingernails and the feet of a bird with sharp talons.

She is often shown standing or kneeling on a donkey while nursing a pig and a dog, and holding snakes in her hands.

Pregnant women wore amulets of the demon, Pazuzu, to protect themselves against Lamashtu.

Like most other demons, Lamashtu had no known temples, shrines or sanctuaries.

For an artist's picture of Lamashtu, [click here](#).

For a Sumerian incantation prayer against Lamashtu, [click here](#).

## Latarak

Latarak was a minor Sumerian god who served as Lulal's sukkal in the E.mushkalamma Temple at Bad-tibira. Latarak had no known temples, sanctuaries or shrines of his own.

## Lisin

Lisin, was a Sumerian deity who, in one tradition, was a goddess, the sister of Ashgi and the wife of Ninsikila. In another tradition, Lisin was a god.

Lisin had no known temples, shrines or sanctuaries.

## Lugal-irra

Lugal-irra was a Sumerian god, the little known twin brother of Meslamta-ea. Together, the brothers guarded doorways. In one tradition, they were guards at the doorway to the Netherworld, dismembering the dead as they entered.

Lugal-irra had no known temples, shrines or sanctuaries.

## Lukur Maidens (also see Bau)

The Lukur Maidens were Zazaru, Nipae, Urnuntaea, Hegirnuna, Heshaga, Zargu and Zurgu, the seven daughters of Bau, who served in her temple.

## Lulal

The younger son of Inanna. Lulal served as the patron deity of Bad-tibira while his older brother, Shara, served as the patron deity of the neighboring city of Umma.

\*[ In my stories, Inanna replaced Dumuzi with Lulal, making him god of Bad-tibira, a prosperous city filled with smoke from copper smelteries. Lulal was a reticent god who worked with the traders and played little part in Inanna's adventures and rise to power. ]\*

The E.mushkalamma Temple, 'House, Foundation of the Land,' located in Bad-tibira, originally dedicated to Dumuzi when it was built, was later re-dedicated to Lulal when Inanna appointed him god of the city.

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James W. Bell's

Ancient Sumeria

"In the Days when Gods Walked

Upon the Face of the Earth"

Gods, Demons & Immortals

whose Names Start with 'M'

The immortals of ancient Sumer.

by James W. Bell © 2002-3

Mami (see Nintu)

Mamitu

Mamitu was originally an Akkadian oath goddess but became a goddess of fate and ultimately descended into the Great Below to become a judge in the Netherworld with the Anunnaki. In some traditions, she was considered to be the consort of Nergal. Mamitu had no known temples, shrines or sanctuaries.

Mamu

A little known Sumerian god or goddess of dreams, a child of Shamash, born with shifting gender. The god/goddess had no known temples, shrines or sanctuaries in the 27th century BCE.

Manzat (also Manzit)

Manzat was an Elamite goddess who was Simut's wife.

Marduk (also Asarhuli)

Biblical Connection: In the Bible, Marduk is known as Bel (not Baal - [click here](#) for the comparison between Baal and Bel.).  
Isaiah 46:1; Jeremiah 50:2, 51:44.

[Click here](#) for 'Bel and the Dragon,' a book of the Apocrypha, also known as Chapter 14 of the Greek Book of Daniel

Marduk, first known as Asarhuli, born in Kuara on the coast of the Lower Sea, was the son of Enki. He married the goddess Sarpanitu and was made tutelary diety of the city of Babil (Babylon) where he built his the E.sagil Temple, 'High Temple.'

Marduk was a relatively unimportant god in Sumerian times. But later, when Hammurapi became lugal (king) of Babil, the city known to the Greeks as Babylon, became the greatest city of Babylonia. After that, Marduk became the supreme god of Babylonia.

His icon was the snake-dragon.

Martu (Amurru in Akkadian)

Martu, a son of Anu, was god of the Amurru, the desert nomads (from present-day Saudi Arabia). His wife was Belet-seri, 'Lady of the Desert.' \*[ In my stories, Martu was a angry god, striking back against cities of the expanding Sumerian civilization that were gradually encroaching on the desert. ]\*

Martu, a god of the nomads called the Amurru, was worshipped in tents on the desert and had no known temples, shrines or Sanctuaries in Sumer.

For a translationg of the Sumerian story, 'The Marriage of Martu,' [click here](#).

Meslamta-ea

Meslamta-ea, 'He Who Comes Forth from Meslam (a temple in Kutha),' an Akkadian god, was a brother of Sin and also the twin brother of Lugal-irra. Together, Meslamta-ea and Lugal-irra are known as guards, especially for protecting doorways. Usually, Meslamtea-ea is considered to be an Underworld god. In one tradition, he and Lugal-irra guard the doorway to the Netherworld where they dismember the dead as they



enter.

To read a translation of a Sumerian hymn to Nergal from Oxford University in which Nergal is proclaimed as great a guardian as Meslamta-ea (spelled 'Meclamta-eda' in the translation), [click here](#).

Meslamta-ea's primary temple was the E.meslam, 'House of the Warrior of the Netherworld,' at Kutha in Akkad. In Sumer, there was a temple, the E.meslammelamilla, 'E.meslam Which Bears Radiance,' at the village of Durum near Uruk which was dedicated to the Divine Twins (Meslamtea-ea and Lugal-irra).

### Misharu

Misharu, the son of Shamash and Aya, was the Sumerian god of justice. His brother was Kittu, the Sumerian god of truth.

Hammurabi laws consisted mostly of 'misharu acts' to correct economic and social injustices for which truth (kittum) had no remedy. For a detailed overview of Hammurabi's reign and his code, [click here](#).

Misharu had no known temples, shrines or sanctuaries.

### Mummu

Mummu was a god who served as Abzu's sukkal (vizier) in Heaven before the Earth was formed. When the younger gods made a commotion and annoyed Abzu, Mummu advised him to kill them all. Enki, one of the younger gods, foiled the plot by putting Abzu to sleep and bringing him down from Heaven to create the Earth. When he did, he also brought Mummu along. For safekeeping, Enki imprisoned both Mummu and Abzu beneath his temple in Eridu, called the E.abzu.

For a Babylonian account of the event, [click here](#).

Mummu had no known temples, shrines or sanctuaries.

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About this capture

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Nabu

Biblical Connection: Nabu is 'Nebo' in the Bible.

\* \* \* \* \*

Isaiah 46:1-2 (Living Bible Translation):

"The Idols of Babylon, Bel (Marduk) and Nebo (Nabu), are being hauled away on ox carts! But look! The beasts are stumbling! The cart is turning over! The gods are falling out onto the ground! Is that the best they can do? If they cannot even save themselves from such a fall, how can they save their worshippers from Cyrus?"

\* \* \* \* \*

Nabu was a latter day Sumerian god, the son of Marduk and Sarpanitu and the grandson of Enki. He was the patron god of scribes. His wife was a little known goddess named Tashmetu.

Nabu's temples were accounting and record-keeping centers, located in capitals of Sumerian city-states. In the Akkadian capital of Babil, his temples were: the E.niggidarkalammasumma, 'House Which Bestows the Sceptre of the Land,' and the Esh.barmesisa, 'The House in Which Decisions and the Mes are Kept in Order.' In the Assyrian capital of Asshur, his temples were: E.gidrukamma.summu, 'House Which Bestows the Sceptre of the Land,' and the E.gishlaanki, 'House of the Auditor of Heaven and the Netherworld.'

He later established a number of temples in Akkad, all named the E.zida, 'The True House,' first in Borsippa and then in Kalah, Nineveh and within Marduk's E.sagil Temple in Babil.

There are no known Sumerian stories about Nabu but, in the Babylonian New Year Festival called the Akitu, held at the Bit Akitu (House of the Akitu) in Babil (the Greek Babylon), Nabu was the hero who traveled to the mountains to go down into the Netherworld to rescue his father, Marduk. For a Babylonian version of the Akitu Festival plus an imaginative description of the Bit Akitu and its gardens, [click here](#).

For an Assyrian account of the 12-day Akitu Festival (with illustrations), [click here](#).

\*[ In my stories, Enki had the goddess Nisaba teach Nabu to write while the god was still a boy. ]\* In some traditions, Nisaba was regarded as Nabu's wife.

## Nahhunte

Nahhunte was the Elamite Sun god of justice, known as 'The Enforcer of the Law.'

## Nammu

Nammu was a primeval Sumerian sea goddess, the mother of Enki. At the urging of the gods, it was Nammu who went to the bottom of the sea and roused Enki from his lethargy so he would come up to the Great Above where, with the help of the goddess Ninmah, he created human mortals to be servants of the Gods.

For a translation of the Sumerian account of Nammu urging Enki to action and his creation of human mortals, titled 'Enki and Ninmah,' [click here](#).

\*[ In my stories, Nammu lived in the salty waters of the sea. She had long, flowing hair resembling seaweed and was seen by few mortals. ]\*

A shrine, the Ki.us.Nammu, 'A Place Dedicated to Nammu,' was located in Marduk's E.sagil Temple in Babil (Babylon).

## Namrasit (see Sin)

## Namtar

Namtar (Sumerian: Nam=fate, Tar=to determine), the son of Ereshkigal and later, served

his mother as her sukkal and became known as the 'Harbinger of Death.' He was also regarded as a bringer of disease and pestilence.

There were no temples or shrines dedicated to Namtar in the Great Above.

\*[ In my stories, Namtar lived in the city of Irkalla, capital of the Netherworld. Whenever a human mortal was destined to die, Ereshkigal sent Namtar up to the Great Above to find him and escort him down to the 'Land of No Return.' Namtar was a young god, tall and thin. As the Harbinger of Death, he dressed in black. He wore a black horned cap with two pairs of horns. His face was clean-shaven with a sharp nose and dark, piercing eyes. His long-sleeved robe of black wool had an attached hood of the same material. His feet were always sandaled. When he approached the condemned person, Namtar, holding the edge of his cape, would fling it over the victim, cutting him off from his family and friends as well as shutting him off from the world. Then, taking the person by the arm, and using his black cape to make both invisible, Namtar would stealthily lead him down into the darkness of the Netherworld, the Land of No Return. ]\*

## Nanay

Nanay, the Sumerian Goddess of Love, was closely associated with the Inanna, the Queen of Heaven. Inanna and Nanay had a temple at Uruk jointly dedicated to them called the E.eshgal, 'The Big House.' Nanay also had a shrine, the E.hilianna, 'House of the Luxuriance of Heaven,' which was located within the E.anna, Inanna's main temple in Uruk. In the E.anna Temple, Nanay maintained a bed chamber called the E.hilikuga, 'House of Pure Luxuriance.'

In addition, Nanay had the E.meurur Temple at Babil (Babylon), the Sha.gaa Temple at Ashur and the E.ituda Temple, 'House of the Month,' at Ur.

\*[ In my stories, Nanay was the goddess who said 'nay' in a way that meant 'aye.' Unlike Inanna, she was short but pert, a young goddess who flirted with every male, mortal and immortal alike. With her short, curly black hair, she reminded males of those nomadic desert women of the Amurru, with their quick tongues and flashing eyes. ]\*

\*[ Nanay's eyes were outlined in khol and shadowed with an antimony paste called, 'Let him come, let him come.' She colored her lips red like the pomegranate. The short tunic she wore was of bleached wool, always brightly colored. It was fringed in black at neck and bottom. She went about sandaled and wearing beaded anklets and necklaces of lapis and carnelian. When she walked, she pranced, causing her beads to make noise, and nearby males could hardly help noticing her. ]\*

Nanna-Sin (Also Nanna-Suen) See: Sin

## Nanshe

Nanshe was a daughter of Enki and the sister of both Nisaba and Ningirsu. She was married to a local god of Lagash named Nindara.

Along with her sister Nisaba, Nanshe judged the wicked and fought for social justice, bringing help to the oppressed, the widowed and the poor.

Her main temple was the E.sirara, 'House of Sirara,' in the seacoast city of Nina, which was at the mouth of the Ninagina Canal. She also had the E.sheshsheshgarra Temple at Girsu which was part of Ningirsu's E.ninnu 'House of Fifty' Temple.

To read a translation from Oxford University of a Sumerian hymn to Nanshe (in which 'c' replaces the Sumerian letter 'sh' so Nanshe is spelled 'Nance'), [click here](#).

\*[ In my stories, Nanshe witnessed South Wind's attack on Adapa. Later, after the Flood was unleashed by her uncle Enlil, Nanshe was put in charge of the morals of the gods by Enki who appointed her goddess of the city of Nina, a small Sealands port on the coast of the Lower Sea. As she was on the seacoast, Enki could reach her by sea to help enforce her decisions. In addition, at Nina, Nanshe's temple was protected against inland attacks by the marshlands that surrounded the area. ]\*

## Napir

Napir, which means 'The Shining God,' was the Elamite Moon god.

## Narunte

Narunte was the Elamite goddess of victory. She had a temple in Susa where she sat on a throne ornamented with six heraldic lions.

Nergal \*[ his pseudonym was Erra ]\*

Nergal, Sumerian King of the Netherworld, was the son of Enlil and Belet-ili. While he served as King of the Netherworld in the Great Below, he also served in the Great Above as the tutelary deity of the Akkadian city of Kutha where he had a temple called the E.meslam, 'House of the Warrior of the Netherworld.' In addition, Nergal also had a cult center at Kutha, the E.huskia, 'Fearsome House of the Netherworld.'

Nergal was often associated with plagues and forest fires.

\*[ In my stories, Nergal, was the son of Belet.ili, fathered by Enlil himself. As such, he was a member of the Assembly of the Gods. ]\* It happened that, at one of their feasts, the gods sent Kakka down to the Netherworld to tell Ereshkigal they would give her food from the feast table if she would send someone up for it. Ereshkigal sent up her son, Namtar.

When Namtar entered the dining hall, all the gods stood as a sign of respect to Ereshkigal ... except one. When Namtar returned to the Netherworld and told his mother what had happened, she asked, "Who was it that did not stand?"

Namtar didn't know the name of the disrespectful god, so Ereshkigal commanded him to return to the dining hall and bring the errant god back to her so she could kill him.

Namtar went back to the dining hall and told the gods of his mother's command. "Find him," the gods told Namtar, "find the god who did not stand in your presence and take him back to your mistress."

Namtar looked over the assembly, but did not see the one who had not stood, though there was a god sitting in the back of the hall who was bald headed and looking at the floor. He told the gods he could not find the man.

Thereupon, Enki said, "Since we cannot send the god who insulted Ereshkigal to her for punishment, let us kneel before her messenger, and so offer our apologies to her." All the gods knelt before Namtar except the bald headed god in back.

"Then it must be you!" Namtar shouted, seizing Nergal.

"Why did you not kneel?" Enki asked.

"I did not hear you," Nergal replied, "but I am not afraid of Ereshkigal."

Enki told Namtar to go ahead and return to the Netherworld, that they would send Nergal down.

After Namtar left, Enki took Nergal aside and spoke to him, counseling him so he would not get stuck in the Netherworld, the dread world in the Great Below known as 'The Land of No Return.'

But when Nergal went down to the Netherworld, he did not follow Enki's advice. He thought the Netherworld not as bad as Enki imagined and had sex with Queen Ereshkigal for six days and six nights. On the morning of the seventh day, Ereshkigal woke and found Nergal gone. She learned he had escaped by telling the gatekeeper, Neti, that he had to deliver a message to the gods in the Great Above.

Ereshkigal wept copious tears. "Nergal, my voluptuous lover, has left me," she cried.

When Nergal returned to the Great Above and told the gods what had happened, they knew Queen Ereshkigal would soon be searching for him. Namtar showed up shortly afterwards with a message from Ereshkigal claiming that she had never known the pleasures of intercourse until Nergal introduced her to them. She claimed she was now defiled and impure and begged them to send Nergal back down to her, to be her husband. If they did not, she threatened, she would raise up the dead to devour the living.

After Enki counseled them, the gods agreed to send Nergal back down to the Netherworld. Again, Enki counseled Nergal but once more, he did not follow Enki's advice.

When Nergal descended to the Netherworld and reached the city of Irkalla where he saw Ereshkigal, he again became enamored of her and went back to bed with her. This time, he stayed in the Netherworld.

\*[ That was how Nergal became Ereshkigal's husband and King of the Netherworld. ]\*

To read a translation of the Akkadian version of 'Nergal and Ereshkigal,' [click here](#).

\*[ In my stories, the palace at Irkalla was called the E.galgina. There were twin thrones made of pure lapis lazuli in the great throne room of the palace. Nergal sat on one thorne while Ereshkigal sat on the one beside it. For formal occasions, Nergal dressed in a long-sleeved unbelted robe of black wool while his queen dressed in a similar robe dyed red. Both robes were tufted and fringed in black. ]\*

\*[ Nergal often became angry in the Netherworld and used the pseudonym, 'Erra,' when he went up to the Great Above to vent his anger by frightening and threatening the mortals living in the Great Above, on the surface of the Earth. His violent behavior was usually quashed by Ishum, the Sumerian god who served as the Great Above's watchman. ]\*

For the translation of a Babylonian account of one confrontation between Erra and Ishum, [click here](#).

## Neti

Neti was Ereshkigal's immortal gatekeeper who guarded the seven gates on the stairway that led down into the Netherworld. Inanna met Neti when she descended to the Netherworld from the Ganzir Gate in the city of Uruk and had to discard a piece of clothing at each gate until she entered the Netherworld in a naked state.

No temples or shrines were known to have been dedicated to Neti in the Great Above.

Nidaba (see Nisaba)

Ninazimua

Ninazimua was a little known Sumerian goddess from the Arali Desert. Her name means 'Lady who makes the tree branches grow straight.' She was noted for her scribal skills. She became the wife of Ningishzida and may have been responsible for his decision to return to the Netherworld.

She had no known temples, shrines or sanctuaries.

Ninazu

Ninazu was one of the sons of Ereshkigal and, with his wife, Ningirida, was the father of Ningishzida. He was best known as the god of the spring rains that seeped deep down into the earth.

He came up to the Great Above where he was appointed tutelary god of the city of Eshnunna in Warum where he had a temple, the E.sikil. Later, he moved to the ship-building city of Enegi on the Euphrates River where he became their patron god. Ninazu's temple at Enegi was the E.gidda, 'The Long House.'

To read a translation of a Sumerian hymn to Ninazu, [click here](#).

Ningal

Ningal (Sumerian: NIN=lady, GAL=great: Great Lady), one of Enki's daughters, became the wife of the Sumerian Moon god, Sin (also Nanna-Sin or Nanna-Suen). Ningal and Sin produced three very famous children, Shamash, the Sun god, Ereshkigal, the Queen of the Netherworld, and Innin, who became Inanna (later, Ishtar), the Queen of Heaven.

Like Sin, her husband, Ningal had temples at Ur and Harran.

The Sumerian poem, 'Lament for Ur,' is attributed to Ningal. To read a translation of this poem, [click here](#).

Ningal's cryptographic number was 25.



## Ningirida

A Sumerian goddess, the wife of Ninazu.

## Ningirsu

Ningirsu (Sumerian; NIN=lord: Lord of Girsu) was one of the sons of Enki and brother of Nanshe and Nisaba. He was married to the goddess Bau, who was the tutelary deity of the city of Lagash.

There is another tradition in which Ningirsu was a son of Enlil and his name was a localized (Lagashi) form of Ninurta.

Ningirsu was the patron god of the city of Girsu where he had his temple, the E.ninnu, 'The House of Fifty.' He also had a temple in his wife's city of Lagash, the E.bagara and in his sister's (Nanshe) city of Nina, the E.ninegarra, 'The House Founded by the Sister.'

To read a translation of the Sumerian account of building Ningirsu's Temple, [click here](#).

## Ningishzida

Ningishzida, son of Ninazu and a grandson of Ereshkigal, forsook the Great Above and returned to the Netherworld of his grandparents where he devoted himself to keeping order among the demons that lived below. His name means, 'Lord who makes the tree grow right.' The name of his wife, Ninazimua, means 'Lady who makes the branches grow right.'

In Sumeria, tree roots were often associated with the idea of snakes burrowing into the ground. Ningishzida's symbol was the horned snake.

Although he was a god of the Netherworld, he was often regarded as a protective god and had a number of temples in the Great Above including: the E.badbarra, 'House, Outer Wall,' at Lagash, the E.guzalamah, 'House of the Exalted Chamberlain (Sukkal)' at Babil (Babylon) and the E.niggina, 'House of Truth,' at Ur.

For a translation of the Sumerian story of Ningishzida's journey to the Netherworld (in which the Sumerian letter 'sh' is rendered as 'c'), [click here](#).

## Ninhursag (also Ninmah)

Ninhursag, Lady of the Mountains, was a Sumerian goddess originally named Ninmah, 'Exalted Lady,' a primeval goddess who once lived on Dilmun, the Sumerian Isle of Paradise. Enki visited her on Dilmun and impregnated her and then impregnated his offspring, which is recounted in the Sumerian story, 'Enki and Ninhursag.' To read a retelling of this story, [click here](#).

Later, it was Ninmah who helped Enki create human mortals, shaping seven imperfect pairs of males and females. To read a translation of this Sumerian story, [click here](#).

After that, Ninmah witnessed Ninurta's victory over Asag, the mountain god, in the Battle of the Gods on the Saidmarreh River, recounted in the Sumerian Story, 'Lugale.' As Ninmah was Ninurta's mother, to celebrate the event, he changed her name to Ninhursag. To read a translation of this Sumerian story (in which Ninhursag is spelled Ninhursaja), [click here](#).

Ninhursag was tutelary goddess of the city of Kesh on the frontier where she had a temple, the E.kesh, 'House of Kesh.' Ninhursag was also known as Belet-ili Kesh, or 'Woman of Kesh.'

As mother goddess of the Earth, Ninhursag was ranked with Enlil and Enki in importance. Temples to her included the E.mah, 'Exalted House,' in Adab and another temple of the same name at Girsu.

\*[ In my stories, almost all Ninhursag's temples were built in the eastern part of Sumer, near the mountainlands (Hursag), and she is truly a Lady (Nin) of the Mountainlands (Hursag). ]\*

Although she was the mother goddess, her cryptographic number was only 5.

Ninisina (see Gula)

Ninki (see Damkina)

Ninlil (also Sud)

Ninlil, 'Lady of the Sky,' was the wife of Enlil, the supreme god of the Earth. In Sumerian mythology, Enlil raped the young Ninlil while she was bathing in a canal outside the city walls of Nippur. When Ninlil became pregnant as a result of the rape, Enlil married her. Their child was a son, Sin, who became the Moon god. To read a translation of this Sumerian story 'Enlil and Ninlil,' [click here](#).

In a different tradition, the young goddess was named Sud when Enlil raped her and

later changed her name to Ninlil. To read a translation of this Sumerian story, click [here](#).

Besides numerous shrines, sanctuaries, cellas and chapels in Enlil's E.kur Temple at Nippur, Ninlil had only one temple, and that at Ur, the E.ninbitum, 'House Worthy of its Lady.'

Her cryptographic number was 45.

Ninmah (See Ninhursag)

Ninshubur

Ninshubur was Inanna's androgynous sukkal who learned how to regender himself as a female.

\*[ In my stories, Ninshubur was a minor god who fell captive to Inanna's charm and became her sukkal, who was able to assume, as needed, male or female gender. He was invaluable in helping the goddess get the Mes (divine laws) from Enki and assisting in her subsequent rise to greatness as Inanna, Queen of Heaven (the Semitic Ishtar). ]\*

Ninshubur had two temples at Ur, the E.aaggakiliburur, 'House Which Gathers All Decrees,' and the E.ninbitum, 'House Worthy of its Lady,' a temple at Nippur, the E.akkilduku, 'House of Lamentation, and a temple at Girsun, the E.eshbarmesisa, 'House of Decisions Which Cleans the Mes.'

Ninsikilla

Ninsikilla, one of Enki's daughters, is the daughter Enki chose to be the tutelary goddess of Dilmun after he purified it.

Ninsikilla had no known temples, sanctuaries or shrines.

Ninsun

Ninsun, 'Lady Wild Cow,' was the wife of Uruk's deified king, Lugalbanda. Their son was Gilgamesh, who subsequently became Lugal (King) of Uruk and a Sumerian hero.

Ninsun had a temple, the E.galmah, 'Exalted Palace,' at Uruk, and another temple, the E.mah, 'Exalted House,' at Ur.

Nintu (also Mami, Nintud and Nintur)

Nintu (the name translates as 'Lady Who Gave Birth' or 'Lady Life Giver') was the Sumerian goddess of birth. She was also known as Nintud and Nintur (translates as 'Lady of the Womb.')

The identity and accomplishments of Nintu are confused by the many different traditions. In one tradition, she was the wife of Anu (replacing Antu) and known as 'Mother of the Gods.' In a late Akkadian tradition, she was Enki's helpmate (replacing Ninmah) in the creation of human mortals which she helped to accomplish by using the blood of the slain god, Kingu.

She was also identified with Ki, Tiamat and Aruru. To read a translation of a Sumerian hymn which identifies Nintu (Nintud) with Aruru, [click here](#). In this hymn, Nintu is portrayed as a benevolent goddess who has contended with Enlil and blessed the Sumerian people by making them more numerous.

In Sumerian literature, Nintu is listed as having the E.kesh Temple ('House of Kesh') and the E.mah Temple ('Exalted House') at Kesh, but these two temples are also listed as temples dedicated to Ninhursag, who was the tutelary deity of Kesh.

Ninurta

Ninurta was the son of Enlil and Ninmah (later renamed Ninhursag by Ninurta). Ninurta was best known as the Sumerian storm god who defeated mountain god, Asag, at the Battle of Gods on the Saidmarreh River in the Hursag. To read a translation of this Sumerian story, [click here](#).

At another time, Ninurta recovered the Tablet of Destinies from the Anzu bird who had stolen them from Enlil, his father. To read a translation of this Sumerian story, [click here](#).

Ninurta's wife was Gula, the tutelary goddess of Isin.

Besides his E.shumesha temple at Nippur, Ninurta had a temple in Babil (Babylon), the E.hursagtilla, 'House which Exterminates the Mountains.'

Nisaba (also Nibada and Nissaba)

Nisaba, 'Goddess of Writing and Accounting,' was a daughter of Enki, and sister of Ningirsu and Nanshe. Nisaba schooled Nabu and was sometimes rumored to have been married to him.

\*[ Nisaba was originally the tutelary goddess of Umma. At the time of the Flood, Enlil felt Nisaba had betrayed him and came to Umma searching for her only to discover that Enki had warned her to flee to Eresh on the frontier, where she hid for a while. Nisaba's brother, Ningirsu, knowing she was innocent of any conspiracy, rescued her from Eresh and took her to Lagash where, since he was nearby at Girsu, he could protect her from Enlil's vengeance. ]\*

\*[ At Lagash, Nisaba became a companion to her sister, Nanshe, tutelary goddess of nearby Nina. Later, Enki had Nisaba teach writing and accounting to Marduk's son, Nabu. ]\*

Nisaba had a temple at Kesh, the E.mulmul, 'House of Stars,' and a number of shrines in temples at Eridu, Uruk and Babil (Babylon) all named, E.geshtu.Nisaba, 'House of the Wisdom of Nisaba.'

To read a translation of a Sumerian hymn to Nisaba, [click here](#).

## Nungal

Nungal was a daughter of Ereshkigal and resided in the Netherworld. Her husband was Birtum. Nungal often traveled up to the Great Above to visit Enlil at his Ekur Temple in Nippur on behalf of the Netherworld.

## Nusku

Nusku was a son of Enlil and served as his sukkal at the Ekur Temple in the holy city of Nippur, where he lived with his consort, Sadarnunna.

Nusku's temple at Nippur was the E.melamanna, 'House of the Radiance of Heaven.' He also had a temple at Babil (Babylon), the E.nunmah, 'House of the Exalted Prince.'

To read the translation of a Sumerian hymn to Nusku (spelled 'Nuska' in this translation), [click here](#).

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## Pabilsag

Pabilsag, a son of Enlil and a brother of the moon god, Sin, served as the tutelary god of the antediluvian Sumerian city of Larak. His wife was the goddess Gula, who later became the tutelary deity of Isin under the name Ninisina.

The city of Larak was washed away by the Flood, but Pabilsag's wife maintained a sanctuary in remembrance of her husband called the E.rabriri, 'House of the Shackle Which Holds in Check,' which was located in her temple, the E.galmah, 'Exalted Palace,' in Isin.

To read a translation of the Sumerian account of 'Pabilsag's Journey to Nippur,' (the name is spelled 'Pabilsaj' by the translator and Nippur is 'Nibru'), [click here](#).

\*[ In my stories, after the destruction of Larak by the Flood, Pabilsag left the Great Above to become an administrator in the Netherworld. ]\*

## Parti

Parti was an Elamite mountain goddess from the highlands of Anshan.

## Pazuzu

Pazuzu was a demonic Sumerian god with a canine face, bulging eyes, a scaly body and a penis shaped like a snake. He had wings and talons like a bird and went about unclothed and unshod.

Because he was demonic in nature, Pazuzu had no worshippers and so he had no known temples or sanctuaries dedicated to him.

However, tradition has it that Pazuzu opposed a demonic goddess named Lamashtu, a goddess who practiced evil for its own sake, slaying babies and bringing disease up from the Netherworld. Amulets of Pazuzu were worn to fend off Lamashtu.

To see a picture of Pazuzu, [click here](#).

\*[ In my stories, Pazuzu, a rather mysterious god who was prone to appear suddenly without notice, was thought to live in the Hursag, the rugged mountainlands to the east of Sumer. Because of numerous caves leading down into the Netherworld, he was believed to be a demon that had come up from the dark caves of the Great Below. ]\*

## Pinikir

Pinikir was originally the most important Elamite goddess. She was the 'Mistress of Heaven,' who originally headed the Elamite pantheon of gods with a temple in Susa. She was called 'Mother of the Gods.'

But when she married Humban, he usurped her place as chief deity in the Elamite pantheon. After he had supplanted her, Humban left Pinikir and married another Elamite goddess, Kiririsha, who came from the Elamite coastal city of Liyan.

Although Pinikir lost much of her importance after being divorced from Humban, she was always known as the 'Protector of Susa.'

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Sadarnunna

Sadarnunna was a little known Sumerian goddess who was the consort of Nusku.

She lived in Nippur with Nusku where she had a sanctuary, the E.paddanunus, 'Chosen House of the Woman.'

Sala (see Shala)

Samnuha

A little known Assyrian god, most often associated with another little known Assyrian god, Gubaba.

Sebittu (see Iminbi)

Simut (also Shimut)

Simut, an Elamite god, was the patriotic god of a country that was very diverse, consisting of steppe and mountains. He was known as 'God of the Elamites.'

Sin (also Namrasit, Nanna,  
Nanna-Sin and Nanna-Suen)



Biblical Connection: Abram journeyed from Ur of the Kaldees to Haran in the land of Canaan and remained in Haran till his father died. (Genesis: 11:31-32) The Moon god, Sin, was the ancient tutelary deity of both cities.

Sin (possibly an abbreviation of Sumerian *suen* {*zuen*}: ZU=wise, EN=lord: Wise Lord) was the product of Enlil's rape of Ninlil. First called Nanna, the Moon god later came to be known as Nanna-Suen. The Akkadians shortened his name to Sin. \*[ In my stories, I use 'Sin' as the name for the Moon god. ]\*

Namrasit, a name sometimes used for the Moon god, means, 'Bright Rising.'

As the Moon god, Sin had a wife named Ningal. Together, they produced three children. All became prominent deities: Shamash, the Sun god, Ereshkigal, Queen of the Netherworld, and the youngest, Inanna (known as Ishtar in Semitic lands) who became Queen of Heaven.

Sin was tutelary god of the city of Ur in Chaldea where his temple, The E.kishnugal (sometimes written E.gishnugal), 'House of Great Light,' was located. He was also the tutelary deity of the city of Haran where his temple, E.hulhul, 'House Which Gives Joy,' was located.

Sin was an important god with numerous temples, shrines and sanctuaries scattered throughout Sumer and Akkad.

To read a translation of the Sumerian account of Sin's Journey to Nippur, titled 'The Journey of Nanna to Nippur' by the translator, [click here](#).

The Moon god's symbol was the crescent moon and his cryptographic number was 30.

## Siyashum

Siyashum was a rather obscure Elamite goddess who held the position of 'Mistress of the Palace of the Gods' in Susa.

## Sud (see Ninlil)

## Supalitu (also see Inanna)

Supalitu was the name of Inanna at Zabalam.

\*[ In my stories, when Inanna came down from the mountainlands, the first city that came under her control was Zabalam. To keep the other gods and goddesses unaware

that she had left Aratta and descended to the plain of Sumer, she adopted the name, Supalitu. ]"

As Supalitu, Inanna established a number of temples. The most important was probably the temple in Uruk which was called the E.susugarra, 'House Where Meals are Served.'

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Shakkan (Sumuqan in Akkadian)

(also known as Amakandu)

Shakkan, the Sumerian patron god of animals, was sometimes referred to as a 'cattle god' or a 'god of the herdsmen.' In one tradition, his wife was Ashnan, the goddess of grain and one of Enlil's daughters.

However, in the Assyrian city of Ashur, Shakkan had a temple named Ur.mastur, which translates, 'The Pen of Lions and Wild Beasts.' Thus he was more than the guardian of

cattle and other domesticated animals.

In Sumeria, there were lion, wolf, cheetah, lynx, oryx, gazelle, jackal, hyena and mongoose on the plain. In the mountainous Hursag, there were bear, leopard, deer, ibex and goat. Shakkan was the protector of all these animals.

Shala (also Sala and Shalla)

Shala was an ancient Sumerian mountain goddess of grain, sometimes called the 'corn maiden.' She was married to Ishkur and had a sanctuary at Karkara called E.durku, 'House, the Pure Abode,' probably located within Ishkur's temple, the 'E.Karkara.' In earlier times, Shala was known as Gubarra, 'Flame Lady of the border of Eden." With Ishkur, she was mother of Gibil, the Sumerian Fire god.

As Shalla, the Assyrian goddess of grain, she was reputed to be the consort of Adad, a mountain storm god similar to Ishkur.

Shala had no known temples, shrines or sanctuaries.

Shamash (Utu in Sumerian)

Shamash (the Sun god's Akkadian name), was originally called Utu by the Sumerians. He was the son of Sin, the Moon god, and Ningal. He was brother to Inanna (Ishtar in Akkadian), Queen of Heaven, and to Ereshkigal, Queen of the Netherworld. Shamash's wife was the goddess Aya.

Shamash was a powerful god and was revered by Sumerians as the god of justice since he traveled across the face of the Earth during the day and saw everything that happened. He was the tutelary god of Larsa, where he had a temple named the E.babbar, 'The Shining House.' He was also the god of Sippar in Akkad where he had another temple, also named the E.babbar.

\*[ In my stories, Shamash emerged from behind the Hursag (today's Zagros Mountains) at dawn. During the day, he traveled westward across the sky, surveying the entire surface of the Earth. At sunset, when he reached the edge of the desert, (today's northern Saudi Arabia), he went down beneath the Earth. During the night, he traversed underneath the Earth, heating up the underside of the planet, thus creating the Underworld. This resulted in volcanoes, scalding naphtha springs and smoking bitumen seeps. Having traveled beneath the Earth all night, he came up again the next morning in the east, from behind the Hursag. ]\*

To read a translation of Inanna's hymn in praise of her brother, Utu (Shamash), click [here](#).

Shamash's cryptographic number was 20.

## Shara

Shara, one of Inanna's two sons, was the tutelary deity of Umma where he lived in his E.mah Temple, 'Exalted House,' which was sometimes called, E.bursasa, 'House of Beautiful Jars.' Shara also had a temple in Babil, also named the E.bursasa. Little else is known of him.

## Sharat-Deri

Sharat-Deri, 'Queen of Der,' was the wife of the god, Ishtaran.

She had no known temples, shrines or sanctuaries.

## Shazi

Shazi was the Elamite river god. He was known as 'Judge of the River Ordeal.'

## Sherida (see Aya)

## Shullat

Shullat was a minor Sumerian weather god, a servant of Shamash who worked as a herald with Hanish to warn of approaching storms and bad weather.

At one time, Shullat shared a temple with Hanish, but its location has been lost.

## Shul-pa-e

Shul-pa-e was an ancient mountain god who once was the husband of Ninhursag.

To read a translation of a hymn to Shul-pa-e (spelled Cul-pa-ed in the translation), click [here](#).

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Tammuz (see Dumuzi)

Biblical Connection .....

(Ezekiel 8:14, KJV)

"Then he brought me to the door of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz."

.....

Tammuz was the Akkadian (Semitic) name for the Sumerian god, Dumuzi. Tammuz is still remembered in the Jewish Calendar of today. The month of Tammuz is the 30-day month, starting in mid June, that marks the beginning of summer.

Tiamat

Tiamat was the primordial saltwater goddess, also known as 'Mother Hubur.' Her husband was the primordial freshwater god, Abzu. According to legend, when her husband, Abzu, decided to do away with the young gods because they made too much noise, Tiamat unsuccessfully tried to dissuade him. One of the young gods named

Enki overcame both Abzu and his sukkal, Mummu, bringing them down from Heaven to the Earth where he imprisoned them forever Under his temple at Eridu, called the E.abuz.

Tiamat was left alone. In the Sumerian version of 'When on High,' she too became upset at the noise made by the young gods and went to war with them. The young gods begged Enki to defend them from her but he was afraid. Enki's younger brother, Enlil, took up the challenge after the other gods agreed his word and his decisions would henceforth be supreme.

Enlil fought Tiamat and overcame her, killing her with an arrow. He took her body from Heaven and halved it with an axe to create land on the Earth, her breasts forming its mountains.

(In a later, Babylonian version of 'When on High,' written in a time when Marduk was the supreme god, it was Marduk who overcame Tiamat, instead of Enlil.)

To read a modern reinterpretation of Tiamat in the Babylonian 'When on High' (where Abzu is spelled Apsu and Marduk replaces Enlil), [click here](#).

"[ In my stories, it was Enlil who overcame Tiamat and supplanted Enki, making himself chief deity on the Earth. ]\*

Tiamat, being a dead goddess, had no temple of her own but was ritually memorialized by Akkadians in the Kiurkuga, 'The Pure Leveled Place,' a shrine in Marduk's E.sagil temple at Babil.

Tishpak

The mountain god, Tishpak, 'Lord of Armies,' replaced Ninazu as the tutelary deity of Eshnunna, the principal city of Warum, a land populated by Amurru, immediately northeast of Sumer.

When Tishpak took control of the city, he also took over Ninazu's temple in Eshnunna which was called the E.sikilla, 'The Pure House.'

According to legend, Tishpak defeated and enslaved the mushhushshu snake dragon. Later, when Eshnunna was conquered by Babylonia, Marduk, the chief god of Babylonia, took charge of the snake dragon and adopted it as his symbol. Mushhushshu snake dragons were one of the three animal species that later decorated the Ishtar Gate of Babylon, the other two species being lions and aurochs.

Tradition has it that the dragon Daniel in 'Bel and the Dragon' was a mushhushshu snake dragon. To read 'Bel and the Dragon,' a book in the Apocrypha (also called the

fourteenth chapter of the Greek Book of Daniel), [click here](#).

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Udug (Utukku in Akkadian)

Udugs were water creatures, generally thought to be demons or creatures of the Netherworld, but Sumerians often made reference to 'good Udugs,' and referred to them as guardians.

\* [ In my stories, udugs were amphibious creatures who inhabited the marshlands of Chaldea and served as guardians to Queen Bau and her city of Lagash. Smaller than crocodiles but larger than frogs, Udug eyes, visible above the waterline, served as visible signs of their guardianship. Those who intended harm to Queen Bau or her city considered these half submerged creatures to be evil demons from the Netherworld. ] \*

Udugs had no temples, shrines or sanctuaries.

## Urash (goddess)

Urash, in most traditions, was an Akkadian earth goddess who was the wife of Anu. With Anu, she was the mother of Ninisina. She was also the tutelary goddess of the city of Dilbat. Her temple in Dilbat was the E.ibbi.Anum, 'The House Anu Called into Being.' Urash also had a temple in Ashur and a dedicated sanctuary in the holy city of Nippur. There is great confusion about Urash. See Urash (god) below.

The principal abodes of Urash were the E.sharra Temple, 'House of the Universe,' at Asshur and the E.ibbi-Anum Temple, 'House Anu Called into Being,' at Dilbat.

## Urash (god)

There is a contrary tradition in which Urash was one of the early Akkadian gods. \*[ However, in my stories, I have portrayed Urash as a feminine but sometimes androgynous deity, much similar in nature to the goddess Inanna/Ishtar. ]\*

## Ut-napishtim (see Atra-hasis)

## Uttu

Uttu was the Sumerian goddess of weaving. The sign for her name was also used for the word 'spider' which may have a connection to her tutelage of weaving. In one tradition, Uttu was the daughter of Enki and his great granddaughter, Ninimma. After Uttu was showered with gifts and then raped by Enki, she cursed him and became protective of her virtue.

Later, in 'Enki and the World Order,' Enki gave Uttu charge over everything pertaining to women. As a result of learning from her experiences, Uttu became a model for Sumerian wives and was regarded both as 'The Faithful Wife' and 'The Skillful Weaver.'

In Marduk's great E.sagil Temple at Babil, Uttu had a shrine called the E.eshgar, 'House of the Work Assignment.'

## Utu (see Shamash)

Utu was the original Sumerian name for the Sun god who became better known by his Akkadian name, Shamash.

\*[ In my stories, I have used Shamash as the Sun god's name instead of Utu. ]\*



Utukku (see Udug)

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Zababa

Zababa was a powerful local Akkadian warrior god, the tutelary god of the renown city of Kish, where tradition had him as the consort of Ishtar (Inanna). At Kish, Zababa had both a temple, the E.meteursag, 'House Worthy of the Hero,' and a ziggurat, the E.unirkitushmah, 'Temple Tower, Exalted Abode.'

Zababa also had temples at Ashur and Babil. In addition, he had a temple at Ur in Sumer, the E.kitushshateen, 'Abode Which Soothes the Heart.'

Zazaru (see Bau, the Lukur Maidens)

Zazaru, a local Sumerian goddess, was the best-known daughter of Bau, who collectively with her six sisters were called the 'Lukur Maidens,' and served in the temple. Zazaru, and two of her sisters, Nipae and Urnuntaea, had chapels in the temple.

Ziusudra (see Atra-hasis)

Zu-birds (also see Anzu and Imdugud)

In Sumerian mythology, the term 'Zu-bird' seems to have been used interchangeably with 'Anzu.' They are probably two names used for the same creature.

\*[ But to me, Anzu birds and Zu-birds seem quite different and I have so portrayed them in my stories. ]\*

\*[ In my stories, Zu-birds are similar to Anzu birds, but are earthborn while Anzu birds descend from Heaven. This results in a number of differences. Zu-birds, although they resemble Anzu birds, are not as large. Another difference is that Zu-birds, being earthborn, have to rest at night whereas Anzu birds don't. ]\*

\*[ But the big difference between the two is that Zu-birds are sometimes willing to help mortal creatures whereas the Anzu act only on the commands of gods. In this sense, the Zu-birds in my stories are much like Imdugud, the Anzu bird who serves Enki. Both Zu-birds and Imdugud act as protectors of mortals - creatures, human and animal - that Enki created. ]\*

Zu-birds had no known temples, sanctuaries or shrines.

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## The Sumerian Universe

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Sumerians divided the Universe into four layers: 1) Heaven, 2) the Great Above, 3) the Great Below and the 4) Underworld.

### Heaven

Heaven, 'An' in Sumerian, was the top layer of the Universe, situated directly above the Earth. Besides the stars, Heaven contained a city named Anduruna and was the original home of the gods. After the major gods and the 600 lesser gods called the Anunnaki chose to come down to the Earth, Heaven remained the dwelling place of the primeval gods and the 300 lesser gods called the Igigi.

Heaven was regarded as not being far distant from the Earth. Ziggurats, 70-foot stepped pyramids of mud brick, were built to reduce the travel distance for gods going back and forth between Heaven and the Earth. The ziggurats served as stairways from Heaven.

### The Great Above

The Great Above included everything between the surface of the Earth and the bottom of Heaven, a domain presided over by Enlil, Lord of Air. Clouds and birds were in the Great Above as were cities and humans.

Most gods lived and built their temples in the Great Above. Courses of both the sun and the moon transversed the Great Above. The Sun God ('Utu' in Sumerian, 'Shamash' in Akkadian) arose each morning behind from the mountainlands in the East (the Zagros Mountains of Iran), drove the sun across the sky during the day and then, in the evening, went back down under the Earth in the west. The Moon God ('Nanna Suen' in Sumerian, 'Sin' in Akkadian) sailed the moon across the sky at night, moving also from east to west.

The Earth was a part of the Great Above.

The bottom layer of the Great Above, the Earth, was thought to be square and having four corners. When human mortals were created by Enki, he intentionally designed them to live in the Great Above, where most of the gods chose to live, so they could till the gardens of the gods and produce food to satisfy their hunger and other desires that arose from living on the Earth.

## The Great Below

The Great Below included everything beneath the surface of the Earth. Besides the depths of the seas, it consisted principally of two layers: the Abzu and the Netherworld.

## The Seas

The Seas were considered to be the watery remains of the primordial mother goddess, Tiamat, slain by Enlil and interred on the Earth on top of the Abzu. Consisting of saltwater and surrounding the land surface of the Earth, the seas were considered inherently hostile and dangerous to humans.

## The Abzu

The Abzu was considered to be the remains of the primordial father god, Abzu, slain by Enki and interred on the Earth. Consisting of sweet water beneath the surface of the ground, Sumerians reasoned the Abzu provided water for the rivers and for all growing plants. Waters of the Abzu were considered inherently good and produced 'hegal' (Sumerian for 'pure good.') In ancient Sumer, fresh water was considered the primary purifying agent. A human could purify himself by washing with it.

## The Netherworld

The Netherworld, (Kur in Sumerian, Ersetu in Akkadian), was often referred to by Sumerians as 'The Land of No Return.' It was located underground, beneath the Abzu.

In the city of Uruk, there was an entrance named Ganzir that led to stairs that went down into the Netherworld. The Land of No Return could also be reached through some caves in the mountainlands, today's Zagros Mountains on the border between Iraq and Iran. A river named the Hubur flowed into the Netherworld. The principal city was named Irkalla.

Ereshkigal, Inanna's sister, was Queen of the Netherworld. Her husband, Nergal, served as King. In addition, 600 Anunnaki, lesser gods Enlil had sent down into the Netherworld in the days just before The Flood, lived there and served as judges for the human dead.

In Sumerian myth, the part of the Netherworld where humans were dwelled after they died was dark, dusty and unpleasant. They went about naked, with no water to drink and only dust to eat. However, life for the dead could be ameliorated if the living made timely offerings of food and drink.

## The Underworld

The Underworld was the underside of the Earth which was reheated every night when Shamash drove the Sun under it so he could return to the Mountainlands from whence he rose in the morning.

As a result of the sun traveling beneath the Earth, the Underworld became very hot, a place of fire and brimstone, which resulted in naphtha springs and bitumen seeps erupting on the surface of the Earth. Occasionally the constant reheating of the Underworld would turn exceptionally violent and produce volcanoes and earthquakes.

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## The Great Above

The Great Above included everything between the surface of the Earth and the bottom of Heaven, a domain presided over by Enlil, Lord of Air. Clouds and birds were in the Great Above as were cities and humans.

Most gods lived and built their temples in the Great Above. Courses of both the sun and the moon transversed the Great Above. The Sun God ('Utu' in Sumerian, 'Shamash' in Akkadian) arose each morning behind from the mountainlands in the East (the Zagros Mountains of Iran), drove the sun across the sky during the day and then, in the evening, went back down under the Earth in the west. The Moon God ('Nanna Suen' in Sumerian, 'Sin' in Akkadian) sailed the moon across the sky at night, moving also from east to west.

The Earth was a part of the Great Above.

The bottom layer of the Great Above, the Earth, was thought to be square and having four corners. When human mortals were created by Enki, he intentionally designed them to live in the Great Above, where most of the gods chose to live, so they could till the gardens of the gods and produce food to satisfy their hunger and other desires that arose from living on the Earth.

## The Great Below

The Great Below included everything beneath the surface of the Earth. Besides the depths of the seas, it consisted principally of two layers: the Abzu and the Netherworld.



## The Seas

The Seas were considered to be the watery remains of the primordial mother goddess, Tiamat, slain by Enlil and interred on the Earth on top of the Abzu. Consisting of saltwater and surrounding the land surface of the Earth, the seas were considered inherently hostile and dangerous to humans.

## The Abzu

The Abzu was considered to be the remains of the primordial father god, Abzu, slain by Enki and interred on the Earth. Consisting of sweet water beneath the surface of the ground, Sumerians reasoned the Abzu provided water for the rivers and for all growing plants. Waters of the Abzu were considered inherently good and produced 'hegal' (Sumerian for 'pure good.') In ancient Sumer, fresh water was considered the primary purifying agent. A human could purify himself by washing with it.

## The Netherworld

The Netherworld, (Kur in Sumerian, Ersetu in Akkadian), was often referred to by Sumerians as 'The Land of No Return.' It was located underground, beneath the Abzu.

In the city of Uruk, there was an entrance named Ganzir that led to stairs that went down into the Netherworld. The Land of No Return could also be reached through some caves in the mountainlands, today's Zagros Mountains on the border between Iraq and Iran. A river named the Hubur flowed into the Netherworld. The principal city was named Irkalla.

Ereshkigal, Inanna's sister, was Queen of the Netherworld. Her husband, Nergal, served as King. In addition, 600 Anunnaki, lesser gods Enlil had sent down into the Netherworld in the days just before The Flood, lived there and served as judges for the human dead.

In Sumerian myth, the part of the Netherworld where humans were dwelled after they died was dark, dusty and unpleasant. They went about naked, with no water to drink and only dust to eat. However, life for the dead could be ameliorated if the living made timely offerings of food and drink.

## The Underworld

The Underworld was the underside of the Earth which was reheated every night when Shamash drove the Sun under it so he could return to the Mountainlands from whence he rose in the morning.

As a result of the sun traveling beneath the Earth, the Underworld became very hot, a place of fire and brimstone, which resulted in naphtha springs and bitumen seeps erupting on the surface of the Earth. Occasionally the constant reheating of the Underworld would turn exceptionally violent and produce volcanoes and earthquakes.

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<http://www.jameswbell.com/geog005sumeriangods.html>

31 captures

8 Jan 2003 - 26 Jan 2021

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James W. Bell's

Ancient Sumeria

"In the Days when Gods Walked

Upon the Face of the Earth"

Mythology

The mythology and mythological characters of ancient Sumer.

Gods, Demons and Other Immortals of Sumer

Unfortunately, there is no single corpus of mythology that explains the gods, demons and other immortals of Sumeria, which includes the lands of Sumer, Akkad, Asshur, Warum, Elam and Dilmun. I have therefore quoted from selected mythologies and have attempted to indicate other traditions, where they existed.

My own assumptions, on which my stories are based, are delineated by \*[ ..... ]\*

Immortals are alphabetical by initial letter of name.

Click on letter for access --->

A - B - D - E - G - H - I - K - L

M - N - P - S - Sh - T - U - Z

Mythological Background

Though traditions varied greatly, the background of Sumerian mythology remained fairly consistent.

The Sumerian Universe

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<http://www.jameswbell.com/m013atrahasis.html>

14 captures

20 Dec 2005 - 27 Apr 2021

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2005   2006   2007

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Atra-hasis  
and the Flood

(This tale from Babylonia, dated ca. 1700 BCE, is the longest and most comprehensive of the Mesopotamian Flood stories.)

Retold and Condensed by James W. Bell

In the beginning, before men were created, the Anunnaki – the gods living on the earth – had to till the land and water it to grow their food. They found the work tiresome and too much trouble.

So they gave Enlil lordship of the earth. He summoned the Igigi, calling down from heaven the lesser gods, lower divinities without names, to do the work.

Besides tilling the soil, Enlil assigned to the Igigi the additional tasks of digging canals, river beds and keeping their channels clear. For thousands of years, the Igigi toiled for the Anunnaki. It was too much! They downed their tools and went as a group to the Ekur, Enlil's citadel at Nippur, to demand relief.

When the Igigi arrived before Enlil's stronghold, he ordered his doorkeeper, Nusku, to bar the gate to keep them out. But Nusku asked, "Why has your face become as pale as the tamarisk? Why do you fear your sons? Call the other gods and let them help solve this thing."

So Enlil summoned the others, including Anu from heaven, and Enki, lord of the Abzu. Together, they stood on the ramparts of the Ekur and addressed the besiegers. "Why do you attack us?"

The Igigi answered as one, "The work you have assigned us is killing; we can no longer bear it. We have put a stop to digging and declared war."

Then Enki took the gods inside to counsel them. "Why do we blame the Igigi? Their tasks are too hard.

"Look," he continued, "the goddess Mami is with us. Let her create mortals, creatures to be our servants and to do our work. Then we can put the yoke of Enlil on these beings and let the Igigi return to heaven."

The gods agreed and asked Mami to produce such creatures. But the Goddess of Midwifery demurred. "It is not prudent for me to attempt all this. Choose Enki instead, because he is wise and makes things right. If he will prepare clay suitable to the task, I will birth it."

Enki responded, "If we use pure clay to make these new creatures, they will be like the animals, without intelligence. To make them capable of bearing the yoke of Enlil, we must slay one of the gods so his flesh and blood can be mixed with the clay to be made into a man. Then what we create will be god and man mixed together."

The gods seized Geshtu-e, a god of wisdom, and slaughtered him. When his flesh and blood were taken and mixed with the clay, a ghost came into being so that none should ever forget him, or fail to remember that the new creature called man was part mortal and part divine.

Mami took the mixture and pinched off fourteen pieces, to create seven males and seven females. She presented them to the Anunnaki, saying, "I have done all you asked. You have slain a god of intelligence and mixed his flesh and blood with clay so I could engender men. I relieve you of wearisome work by imposing your yoke upon them. I have also bestowed upon them the ability to use the spoken word, so they may call to

one another to help fulfill their tasks. Let each man choose a woman to wife so Ishtar can bless them with healthy children, to fill the earth with generations upon generations of servants."

It was in this manner and for these reasons that man was created.

Twelve hundred years went by and the people grew numerous. The land became filled with them and their unceasing clamor. Enlil said, "The noise men make has become too much; I am losing sleep. Let Namtar come up from the depths of the Netherworld and distribute disease among them, so that their numbers and uproar may be reduced."

The Herald of Death strewed sickness back and forth across the countryside and many died. A wise man in Shuruppak, by name of Atra-hasis, called upon Enki. "How long are the gods going to plague us? Will illness and death afflict us forever?"

Enki advised Atra-hasis, "Call together the elders. Speak to them; tell them to not worship their gods or take them offerings. Instead, let them build a house for Namtar in Shuruppak and let each household bake a loaf of fresh bread and take it to his door."

The people listened and did as Enki advised. Namtar's house was filled with fresh bread and surrounded with its pleasant aroma. The Herald of Death was shamed by the multitude of offerings. He drew back his hand so that disease abated. The people regained their health and the land returned to prosperity.

Another twelve hundred years passed and the people again became numerous. The Earth grew crowded and filled with a terrific din. Enlil said, "Once more, the noise made by men is causing me to lose sleep. Let's cut off their food. Let my son, Ninurta, shut the sluice gates of heaven so that drought comes. Let crops fail and the people perish."

When drought had held the land in its grip for six years and the people had become famished, Atra-hasis again went to Enki for help. "Call together the elders," the god said. "Tell them not to worship their gods or make offerings to them. Instead, build a house for Ninurta. Then let each household take of what flour they have and bake a loaf of fresh bread to take to his door."

Again, the people followed Enki's advice. Ninurta's house was filled with fresh bread and surrounded by its pleasant aroma. The young god knew bread was scarce and, though he was Enlil's son, he was greatly shamed by the precious offerings given him by starving men, so he opened the clouds and let the rain fall. But nothing grew, for the land turned bitter and became encrusted with salt.

In the seventh year, when people began to eat their young, Atra-hasis went to Enki again. "We have no more flour to make bread. It rains, but the land no longer grows our crops. Will this scourge never end?"

“Call together the elders. Tell them to not worship their gods, nor make them offerings nor say prayers nor sing them songs of praise. Let the earth be as it was in the beginning; before men existed, when the gods struggled to grow their own food. Let the gods pick up their tools again and go back to tilling the land, without offerings or praise. Let them suffer.”

It was too much for the gods. Faint with hunger, they yearned to hear prayerful supplications and listen to sweet songs of praise. They relented and allowed Enki to cleanse the earth with sweet water drawn from the depths of the Abzu. With his pure water, he washed away the salt and made the land fertile again.

But, in another twelve hundred years, what had happened before occurred again. The people grew more numerous than ever and earth was filled with their shouting and curses. Enlil said, “I cannot sleep because of the bellowing of men, but I cannot bring them under control because of my brother, Enki. He protects them. Because he created them, they are his children. I will see him about this.”

So Enlil went to Enki and said, “You persuaded us to kill a god and used your power to create men. You imposed our yoke upon them but you also had Mami gift them with the spoken word. What you did was wrong, for men use their power to shout and curse and argue with each other. Now, you must swear an oath to correct the wrong you have caused. You must use your power against your creation and create a Flood to rid the earth of men.”

Enki replied, “Why should I swear an oath? And why should I use my power against my people? The Flood you mentioned, how do I have the power to give birth to such a thing? That’s work for you, Enlil, and your son, Ninurta. If you wish a Flood, then tell Ninurta to let it rain till the dams overflow and drown the land.”

Enlil was furious with Enki. “Then, I shall see it done myself; I will see that the Flood covers the earth. But, brother, you and all the Anunnaki, must promise not to try to obstruct what I am about to undertake; you must not warn men of my plan.”

With the other Anunnaki, Enki took an oath that he would not tell Enlil’s plan to any human.

That night, Enki went out and sat beside the reed wall of Atra-hasis’s house. He spoke aloud, saying, “Wall, listen to me! Reed hut, make sure you hear my words! Take this house apart and build a boat. Leave your worldly possessions behind and take aboard living things. Build the boat two stories high and pitch it with bitumen to make it strong and waterproof. For a flood will come that will last seven days and seven nights and the land will be under water.”

Now, as Enki spoke, Atra-hasis was inside his house and overheard everything the god said. The next day he hired carpenters and reed workers to tear down his house and

build the boat the god described. The workmen ate and drank as they worked but Atra-hasis kept his distance, for his heart was breaking over those he knew would soon be drowned and he was vomiting bile.

The day arrived when Ninurta bellowed from the clouds and the face of the weather changed. The winds came and Atra-hasis hurried his family and animals inside the boat. Then he cut the mooring rope and had bitumen handed up to seal the door.

The sky turned dark so no one could see anyone else. The flood roared toward them like a bull and, like a wild ass, the winds screamed overhead. There was no sun and darkness hid the land. Ninurta opened the clouds and water poured over the land. The goddess Mami watched the storm from above and wept for her people. "What father would have given birth to a raging sea?" she asked Enlil. The other gods and goddesses wept with Mami.

After the seventh night, Enlil ordered his son to stop the rain. As the waters receded, corpses were left strewn about like drowned dragonflies.

But, then, a sweet aroma from an offering went up and attracted the gods. They hovered overhead to catch the fragrance and Enlil spotted Atra-hasis and his boat. "How could anyone have survived the catastrophe?" he asked. "No form of life should have escaped. Who, but Enki, would have done this? My brother has broken his oath!"

Enki heard Enlil and answered, "Atra-hasis must have overheard me when worry caused me to talk aloud to myself. I did this in defiance of you, Enlil, to make sure life was preserved. But I never told him; I did not break my oath."

"Men multiply continually," Enlil said. "Again and again they crowd the earth and fill it

with noise. I seek only to stop them so I'll have peace. Why do you continue to defy me?"

"Because, brother, if you destroyed men to rid the earth of noise, who would be left to grow our food? It would be as it was in the beginning."

Enlil perceived the wisdom in Enki's answer and he was shamed. "Then, what is to be done?" he asked. "If nothing is changed, in another twelve hundred years, there will be too many people again."

Enki said, "To prevent that from ever happening again, let the gods decree that a third of the women shall be barren and another third shall be unsuccessful in childbirth. In addition, let the women in the temples be made taboo, so they too will not bear children. By decreeing this, the gods will continue to have men for their servants but there will never be too many again, and the gods and men will live together evermore at peace."

Enlil rejoiced at hearing his brother's resolution and praised him for his astuteness.

James W. Bell's  
Ancient Sumeria

## CHARACTERS AND PLACES

Abzu – (also Apsu) the fresh water in rivers and beneath the ground.

Anu – (An in Sumerian) the chief god in heaven, father of the gods on the



earth.

Anunnaki – (sometimes Anunna) the gods who lived on the Earth.

Atra-hasis – (also Atrahasis, Utnapishtim, Ziusudra) the wise man of Shuruppak who saved mankind in the Flood.

Ekur – (literally “mountain house”) Enlil’s citadel in Nippur, located on the upper Euphrates River.

Enki – (Ea in Akkadian) Enlil’s brother; God of the Abzu, the wisest and craftiest of the major gods on earth.

Enlil – (Ellil in Akkadian) Enki’s brother; God of the Air, the most powerful of the major gods on earth.

Geshtu-e – an unknown god, possibly a Sumerian play on words.

Igigi – the lesser gods in heaven without individual names.

Ishtar – (Inanna in Sumerian) Goddess of Love and War, represented by Venus, the evening / morning star.

Mami – (Ninhursag, Ninmah and Nintu in Sumerian) The Earth Goddess; Mother Nature.

Namtar – (also Namtara) Herald of Death; son of Ereshkigal, Queen of the Netherworld.

Netherworld – a dark, dismal place underground where the dead spend eternity.

Ninurta – (also Adad) Enlil’s son, a young storm god who rode the clouds.

Nippur – an ancient Sumerian city on the upper Euphrates River; a holy city much like today’s Mecca.

Nusku – Enlil’s vizier and doorkeeper of the Ekur.

Shuruppak – an ancient city on the Euphrates River, midway between Nippur and Ur.

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<http://www.jameswbell.com/m010inannasdescent.html>

12 captures

23 Oct 2004 - 25 Mar 2010

Jan    MAY    Dec

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About this capture

James W. Bell's

Ancient Sumeria

"In the Days when Gods Walked

Upon the Face of the Earth"

    Inanna's Descent

    Into the Netherworld

(Edited & Condensed Version 1.07)  
by James W. Bell © 2004

[ For the unedited text, click here. ]

[ For an edited but uncondensed version, click here. ]

## 1 – Inanna Prepares for the Journey

From the Great Above, the goddess Inanna  
Set her mind to the Great Below.  
My Lady set her heart on the Netherworld;  
She abandoned heaven and earth to descend.

In Uruk, Bad-tibira, Zabalam, Adab, Nippur, Kish,  
Agade, Umma, Ur, Kisiga, Girsu, Isin and Shuruppak,  
She abandoned her temples  
And prepared to descend.

In her hands,  
She gathered the seven Mes of office.  
On her head,  
She placed the shugurra, the crown of the steppe;  
And arranged  
The dark locks of hair across her forehead.

She tied small lapis-lazuli beads around her neck  
And a double strand at her breast.

Gold bracelets she slipped on her wrists  
And strapped on breast-shields named,  
'Come hither, man, come hither.'

She wrapped the robe of queen-ship around her body  
And daubed her eyes with an ointment of kohl  
Called 'Let him come, let him come.'

Taking the lapis measuring rod and line in hand,  
Inanna set out for the Netherworld.

## II – Inanna's Instructions to her Vizier

As Inanna walked towards the gate to Kur  
With Ninshubur, her faithful vizier,

She spoke to her, saying:  
"Ninshubur, my sukkal  
Who gives me wise advice,  
My warrior who fights by my side,  
I am giving you instructions  
Which must be followed.

"On this day,  
I am descending to Kur, into the Netherworld.

"If I do not return,  
Set up a lament for me by the ruins.  
Beat the drum for me  
In the assembly places,  
And circle the houses of the gods.  
Tear at your eyes,  
At your mouth and your belly,  
Dress yourself in a single garment  
Like a beggar.

"Go to the temple of Enlil in Nippur,  
And, when you enter his holy shrine,  
Cry out:  
'Oh, Father Enlil,  
Do not let your granddaughter  
Be put to death in the Netherworld.  
Do not let your bright silver  
Be covered with the dust of Kur;  
Do not let your precious lapis  
Be broken into lumps for the stoneworker;  
Do not let your fragrant boxwood  
Be chopped into pieces for the woodworker;  
Do not let the holy priestess of heaven  
Be put to death in the Netherworld.'

"If Enlil will not help you,  
Go to Ur, to the temple of Nanna-Sin,  
And weep before Father Sin.  
If my father will not help you,  
Go to Eridu, to the temple of Enki,  
And weep before Father Enki.

"Father Enki, the God of Wisdom,  
Knows the food of life,  
My grandfather knows the water of life;

And the secret of life.  
Surely he will not let me die.”

Then Inanna stopped and said:  
“Now go, Ninshubur,  
But do not forget the words  
I have given you.”

### III – Inanna Arrives at the Outer Gate

When Inanna arrived at Ganzir,  
At the outer gate of the Great Below,  
She knocked loudly.  
And cried out in a fierce voice:  
“Open the door, gatekeeper!  
Open the door, Neti!  
I would enter alone!”

Neti, the chief gatekeeper of Kur, asked:  
“Who are you?”

The goddess answered:  
“I am Inanna, Queen of Heaven,  
On my way to the east.”

Neti said: “If you are truly Inanna,  
Queen of Heaven,  
On your way to the East,  
Why has your heart led you to the road  
From which no traveler returns?”

Inanna answered:  
“It’s because of my older sister Ereshkigal;  
Her husband, Gugalanna,  
the Bull of Heaven, has died.  
I have come to witness the funeral rites.  
Let the beer of his funeral rites  
Be poured into the cup.  
Let it be done.”

Neti spoke: “Stay here Inanna,  
I will speak to my queen.  
I will give Ereshkigal your message.”

#### IV – The Gatekeeper Admits Inanna

Neti, chief gatekeeper of Kur,  
Went to the palace of Ereshkigal,  
The Queen of the Netherworld,  
And said: "My Queen, a maid  
As tall as heaven, as wide as the earth,  
And as strong as the foundations of the city wall,  
Waits at the outer gate.

"She has prepared herself.  
She has brought with her  
The seven Mes of office  
Which she holds in her hands.  
On her head, she wears the shugarra,  
The crown of the steppe.  
Across her forehead,  
Her dark locks of hair are carefully arranged.

"Around her neck,  
She wears the small lapis beads.  
At her breast,  
She wears a double strand.

"She has gold bracelets on her wrists  
And wears breast-shields named,  
'Come hither, man, come hither.'  
She is wrapped in the robe of queen-ship  
And her eyes are outlined  
With an ointment of kohl  
Called: 'Let him come, let him come.'"

When Ereshkigal heard this,  
She slapped her thigh and bit her lip.  
She took the matter  
Into her heart and dwelt on it.

Then she spoke:  
"Come, Neti, my chief gatekeeper of Kur,  
Heed my words:  
Bolt the seven gates of the Netherworld.

"Then, one by one, open each gate a crack.  
Let Inanna enter.

As she enters, remove her royal garments.  
Let the holy priestess of heaven  
Enter bowed low.”

Neti heeded the words of his queen.  
He bolted the seven gates of the underworld.  
He opened the outer gate  
And said to the maid:  
“Come, Inanna, enter.”

#### V – Inanna Enters the Netherworld

When Inanna entered the first gate,  
The shugurra, the crown of the steppe,  
Was removed from her head.

Inanna asked, “What is this?”

She was told, “Quiet, Inanna,  
The ways of the Netherworld are perfect.  
They may not be questioned.”

When she entered the second gate,  
From her neck the small lapis beads were removed.

Inanna asked, “What is this?”

She was told, “Quiet, Inanna,  
The ways of the Netherworld are perfect.  
They may not be questioned.”

When she entered the third gate,  
From her breast  
The double strand of beads was removed.

Inanna asked, “What is this?”

She was told, “Quiet, Inanna,  
The ways of the Netherworld are perfect.  
They may not be questioned.”

When she entered the fourth gate,  
From her chest the breast plate  
Called 'Let him come, let him come!' was removed.

Inanna asked, "What is this?"

She was told, "Quiet, Inanna,  
The ways of the Netherworld are perfect.  
They may not be questioned."

When she entered the fifth gate,  
From her wrists the gold bracelets were removed.

Inanna asked, "What is this?"

She was told, "Quiet, Inanna,  
The ways of the Netherworld are perfect.  
They may not be questioned."

When she entered the sixth gate,  
From her hand  
The lapis measuring rod and line were removed.

Inanna asked, "What is this?"

She was told, "Quiet, Inanna,  
The ways of the Netherworld are perfect.  
They may not be questioned."

When she entered the seventh gate,  
From her body the royal robe was removed.

Inanna asked, "What is this?"

She was told, "Quiet, Inanna,  
The ways of the Netherworld are perfect.  
They may not be questioned."

Naked and bowed low,  
Inanna entered the throne room.

VI – Inanna Is Sentenced and Killed

Ereshkigal rose from her throne  
As Inanna approached.

When Inanna tried to seize the throne,

The Annunaki, judges of the Netherworld,  
Entered and surrounded her,  
They passed judgment against her.

The Anunnaki fastened on Inanna  
The eye of death.  
They spoke against her the word of wrath.  
They uttered against her the cry of guilt.  
They struck her.

Inanna was turned into a corpse,  
A piece of rotting meat,  
Hung from a hook on the wall.

#### VII – Ninshubur Seeks Help for Inanna

When, after three days and three nights,  
Inanna had not returned,  
Ninshubur set up a lament for her by the ruins.

She beat the drum for her in the assembled places.  
She circled the houses of the gods.  
She tore at her eyes; she tore at her mouth and belly.  
She dressed herself in a single garment like a beggar.

Alone, she set out for Nippur and the temple of Enlil.

When she entered the holy shrine, she cried out:  
“O Father Enlil,  
Do not let your granddaughter  
Be put to death in the underworld.  
Do not let your bright silver  
Be covered with dust.  
Do not let your precious lapis  
Be broken into bits for the stoneworker.  
Do not let your fragrant boxwood  
Be chopped into pieces for the woodworker.  
Do not let the holy priestess of heaven  
Be put to death in the Netherworld.”

Father Enlil answered angrily:  
“My granddaughter was the supreme goddess  
In the Great Above.  
But Inanna craved the Great Below as well.



She who has received  
The Mes of the Netherworld  
Never returns.  
She who goes to the Dark City stays there.”  
Father Enlil would not help.

Ninshubur went to Ur  
And sought the temple of Nanna-Sin.  
When she entered the holy shrine,  
She cried out: “Oh Father Sin,  
Do not let your youngest daughter  
Be put to death in the Netherworld.

Father Nanna answered angrily:  
‘My daughter was the supreme goddess  
In the Great Above.  
But Inanna craved the Great Below as well.  
She who has received the Mes of the underworld  
Never returns.  
She who goes to the Dark City stays there.”  
Father Nanna would not help.

Ninshubur went to Eridu  
And sought the temple of Enki.  
When she entered the holy shrine, she cried out:  
“O Father Enki, do not let your granddaughter  
Be put to death in the underworld.”

Father Enki asked: “What has happened?  
What has my granddaughter done?  
Inanna, Queen of All the Lands!  
Holy Priestess of Heaven!  
What has happened?  
I am troubled, I am grieved.”

#### VIII - Enki Sends Help to Inanna

From under his fingernail  
Father Enki brought forth dirt.  
He fashioned the dirt into a kurgarra,  
A creature neither male nor female.

From under the fingernail of his other hand  
He brought forth dirt.

He fashioned the dirt into a galatur,  
A creature neither male nor female.

He gave the food of life to the kugarra.  
He gave the water of life to the galatur, saying:  
“Go to the Netherworld,  
Enter the doors like flies.  
Ereshkigal, the Queen of the Netherworld,  
Is moaning  
With the cries of a woman about to give birth.

“No linen is spread on her body.  
Her breasts are uncovered.  
Her hair swirls about her head like leeks.

“When she cries, 'Oh! Oh! My inside!'  
Cry also, 'Oh! Oh! Your inside!'  
When she cries: 'Oh! Oh! My outside!'  
Cry also 'Oh! Oh! our outside!'  
The queen will be pleased.

“Ereshkigal will offer you a gift.  
Ask her only for the corpse,  
The one that hangs from the nail on the wall.

One of you will sprinkle the food of life on it.  
The other will sprinkle the water of life.  
Inanna will arise.”

The kurgarra and the galatur  
Heeded Enki's words.  
And set out for the underworld.

Like flies,  
They slipped through the cracks of the gates.  
Like flies,  
They entered the throne room  
Of the Queen of the Underworld.

No linen was spread on her body.  
Her breasts were uncovered.  
Her hair swirled around her head like leeks.

Ereshkigal was moaning:  
“Oh! Oh! My inside!”

They moaned.  
“Oh! Oh! Your inside!”  
She moaned:  
“Oh! Oh! My outside!”  
They moaned;  
“Oh! Oh! Our outside!”

Ereshkigal stopped.  
And looked at them.  
She asked: “Who are you,  
Moaning with me?”

“If you are gods, I will bless you.  
If you are mortals, I will give you a gift.  
I will give you the water-gift,  
The river in its fullness.”

The kugarra and galatur answered:  
“We do not wish it.”

Then Ereshkigal said:  
“I will give you the grain gift,  
The fields in harvest.”

The kugarra and galatur said:  
“We do not wish it.”

Finally, Ereshkigal said:  
“Speak then! What do you wish?”

They answered:  
“We wish only for the corpse  
That hangs from the hook on the wall.”

Ereshkigal said:  
“The corpse is that of your queen,  
It belongs to Inanna.”

They said:  
“Whether it belongs to our queen,  
Or whether it belongs to our king,  
That is what we wish.”

The corpse was given to them.  
The kugarra sprinkled the food of life on the corpse.

The galatur sprinkled the water of life on the corpse.  
Inanna arose.

#### IX - Inanna Returns to the Great Above

Inanna was about to ascend  
When the Annunaki, the judges of the Netherworld,  
Seized her.

They said:  
"No one ascends from the Netherworld unmarked.  
If Inanna wishes to return from the Netherworld,  
She must provide someone to take her place,  
We will send the galla demons with her  
To make sure she does."

As Inanna ascended from the Netherworld,  
Galla demons  
Surounded her on every side.

The galla were demons  
Who knew no food,  
Who knew no drink,  
Who ate no offerings,  
Who drank no libations,  
Who accepted no gifts.

They enjoyed no lovemaking.  
And had no sweet children to kiss.

They tear the wife  
From the husband's arms,  
They tear the child  
From the father's knees,  
They steal the bride  
From her marriage home.  
The demons clung to Inanna.

The small galla  
Who accompanied Inanna  
Were like reeds the size  
Of low picket fences.  
The large galla  
Who accompanied Inanna

Were like reeds the size  
Of large picket fences.

The one who walked in front of Inanna  
Was not a minister,  
Yet he carried a scepter.  
The one who walked behind her  
Was not a warrior,  
Yet he carried a mace.

Ninshubur, dressed in a soiled sackcloth,  
Was waiting outside the palace gates.

When she saw Inanna  
Surrounded by the galla  
She threw herself in the dust at Inanna's feet.

The galla said: "Walk on Inanna,  
We shall take Ninshubur in your place."

Inanna cried: "No!  
Ninshubur is my constant support.  
She is my sukkal  
Who gives me wise advice.  
She is my warrior  
Who fights by my side.  
She did not forget my words.  
She set up a lament for me by the ruins.  
She beat the drum for me at the assembly places.  
She circled the houses of the gods.  
She tore at her eyes, at her mouth and belly.  
She dressed herself like a beggar.

"Alone, she set out for Nippur  
And the temple of Enlil.  
She went to Ur  
And the temple of Nanna-Sin.  
She went to Eridu  
And the temple of Enki.

"Because of Ninshubur,  
My life was saved.  
I will never give Ninshubur to you!"

The galla said: "Walk on, Inanna,

We will accompany you to Umma.'

In Umma, at the holy shrine,  
Shara the son of Inanna,  
Was dressed in a soiled sackcloth.  
When he saw Inanna  
Surrounded by the galla,  
He threw himself in the dust at her feet.

The galla said:  
"Walk on to your city, Inanna,  
We will take Shara in your place."

Inanna cried: "No! Not Shara!  
He is my son who sings hymns to me.  
He is my son  
Who cuts my nails and smooths my hair.  
I will never give Shara to you."

The galla said:  
"Walk on, Inanna,  
We will accompany you to Bad-tibira."

In Bad-tibira, at the holy shrine,  
Lulal, the son of Inanna,  
Was dressed in a soiled sackcloth.  
When he saw Inanna  
Surrounded by the galla,  
He threw himself in the dust at her feet.

The galla said:  
"Walk on, Inanna,  
We will take Lulal in your place."

Inanna cried: "No, not Lulal. He is my son.  
He is a leader among men.  
He is my right arm. He is my left arm.  
I will never give Lulal to you."

X - The Galla Seize Dumuzi  
They Take Inanna's Husband

The galla said:  
"Walk on to your city, Inanna.

We will go with you  
To the big apple tree that grows in Kullab.”

In Kullab, under the big apple tree,  
Dumuzi, the husband of Inanna,  
Was dressed in his shining Me garments.  
He sat on his magnificent throne.  
He did not move.

The galla seized him  
By the thighs.  
They poured milk  
Out of his seven churns.  
They broke the reed pipe  
Which the shepherd was playing.

Inanna fastened on Dumuzi  
The eye of death.  
She spoke against him  
The word of wrath.  
She uttered against him  
The cry of guilt.  
“Take him away!  
Take Dumuzi away!”

The galla,  
Who know no food or drink,  
Who ate no offerings or drank libations,  
Who accepted no gifts,  
Seized Dumuzi.

They made him stand up;  
They made him sit down.  
They beat the husband of Inanna.  
They gashed him with axes.

Dumuzi let out a wail.  
He raised his hands to heaven,  
To Utu, the God of Justice,  
And beseeched him:

“O Utu,  
You are my brother-in-law,  
I am the husband of your sister.  
I brought cream

To your mother's house,  
I brought milk  
To Ningal's house.  
I am the one  
Who carried food to the holy shrine.  
I am the one  
Who brought wedding gifts to Uruk  
I am the one  
Who danced on the holy knees,  
The knees of Inanna.

"Utu, you who are a just god,  
And a merciful god,  
Change my hands  
Into the hands of a snake.  
Change my feet  
Into the feet of a snake.  
Let me escape from my demons;  
Do not let them hold me."

The merciful Utu  
Accepted Dumuzi's tears.  
He changed the hands of Dumuzi  
Into snake hands.  
He changed the feet of Dumuzi  
Into snake feet.  
Dumuzi escaped from his demons.  
They could not hold him.  
He slipped away.

When Dumuzi was gone,  
Holy Inanna wept bitterly.  
The Queen of Heaven tore at her hair.  
"You wives who have your men,  
Where is my husband?  
Where is my man?"

A fly came to Inanna  
And spoke in her ear:  
"If I show you where your man is,  
What will be my reward?"

The Queen of Heaven answered:  
"I will give you a gift of plenty,  
And decree it as your destiny."



The fly took Inanna  
To the house of Gestinanna,  
To the house of Dumuzi's sister  
Where he was hiding.

In turn, Inanna decreed the fly's destiny:  
"In the beer house are many vessels  
Where you will dwell happily  
Till the end of your days."

When Inanna went in the house  
To find her husband,  
Instead, she found Geshtinanna weeping  
And asked what happened.

"They came and found Dumuzi,  
The galla have taken my brother away,  
Down into the Netherworld  
Where he is destined to remain forever  
In your stead."

When Inanna heard the words of Dumuzi's sister  
She wept at being the cause of her own loss.

Geshtinanna sought to comfort her.  
"My Lady, let me take my brother's place  
For six months out of twelve,  
So that, each spring, when they call for me  
Your husband will be released."

Inanna blessed the goodness of Geshtinanna,  
She blessed Dumuzi's kind sister.

This is the story of how it happened  
That Dumuzi came to be sentenced  
To spend six months out of each year  
Living below in the Netherworld.

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<http://www.jameswbell.com/m011inannaandenki.html>

18 captures

23 Oct 2004 - 24 Mar 2016

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About this capture

James W. Bell's

Ancient Sumeria

"In the Days when Gods Walked

Upon the Face of the Earth"

Inanna and Enki

Transfer of Divine Knowledge

From Eridu to Uruk

(Edited & Condensed Version 1.04)

by James W. Bell © 2004

[ To read the unedited text, click here. ]

[ For an edited but uncondensed version, click here. ]

I – The Prelude to Inanna's Trip

Before Inanna went to Dumuzi,  
To the shepherd in the sheepfold,  
She donned her Shugurra,  
The crown of the steppe.

She looked at her vulva  
And found it remarkable.  
She was filled with delight  
At the power of her genitals.

"When I have gratified my lord,  
When I have made Dumuzi exuberant,  
I shall turn my steps to Enki  
Who is in his Abzu temple at Eridu.

II – Inanna Plans for the Trip

"When I am with Enki,

I shall speak coaxingly to him.  
I shall utter a plea to him  
To enjoy the sweet oil of my perfume.

“My plan is well practiced:  
It has never escaped me  
That I have been neglected by he  
Who has had sex with me.”

On that day,  
Inanna stepped into her Boat of Heaven  
And had Ninshubur point its bow  
Towards the Abzu in Eridu.

At the same time, Enki,  
He of exceptional knowledge,  
Who knows the hearts of the gods,  
Before Inanna had approached  
Within a beru of the temple  
Spoke to Isimud, his sukkal, saying:

“Inanna, alone, comes to visit me.  
When she arrives,  
Offer her butter-cake to eat.  
Let her be served cool, refreshing water.

“But also pour beer  
In front of the Lion’s Gate,  
Then make her comfortable  
As if she were in the home of a girlfriend.”

### III – Inanna Arrives in Eridu

When Inanna entered the Abzu,  
Isimud did as he was instructed.  
He gave the goddess butter-cake to eat  
And cool, refreshing water to drink.

But Holy Inanna also saw the beer poured  
In front of the Lion's Gate,  
And was made to feel at home.  
So it came about that Enki and Inanna  
Drank together in the Abzu.

As the vessels were filled to the brim  
The two of them started a competition.  
As their hearts became happy with drink,  
They came close to each other.

#### IV - Enki Gives the Mes to Inanna

As the beer was drunk,  
Enki said to his sukkal,  
“Come here, Isimud,  
And listen to what I have to say.

“In the name of my Abzu,  
Give these Mes to the holy Inanna:  
The Mes of En-ship, lugal-ship, godship,  
The noble, enduring crown  
And the throne of kingship.”

Holy Inanna accepted them.

Again, Enki drank and said to his sukkal,  
“There’s more to be done.  
Pay attention, Isimud,  
And listen to what I have to say.

“In the name of my Abzu,  
Give these Mes to the holy Inanna  
The Mes of noble scepter, the staff and nose-rope,  
The noble dais, shepherd-ship  
And kingship.”

Holy Inanna accepted these Mes.

As Enki drank, he called upon his sukkal  
To give more and more Mes to Inanna  
Until at the end,  
He had given her all he had.

Holy Inanna accepted them all.

When Inanna was ready to leave,  
Enki called his sukkal again, and said:  
“The one who is ready to leave for Uruk,  
Make sure she arrives there safely.”

## V – Inanna Leaves for Uruk

Holy Inanna gathered together the hundred Mes  
And loaded them in her Boat of Heaven.  
Then she pushed off from the quay  
And headed for Uruk.

When Enki woke from the beer he'd drunk,  
He scrutinized the great sea-house,  
And called to Isimud, his sukkal,  
Who answered, "Tell me what you want."

"My Mes of en-ship, lugalship, godship,  
The noble, enduring crown,  
The throne of kingship,  
My Mes, where are they?"

"My Lord, you gave them to Inanna,  
Who is your granddaughter."

"All my other Mes," Enki asked,  
"Where are they?"

"You gave away all hundred of them  
To Inanna, who is your granddaughter.  
She loaded them in her Boat of Heaven  
And has departed for Uruk."

## VI - Enki Tries to Recover the Mes

"Inanna's Boat of Heaven," Enki asked  
"Where is it now?"

"It has just arrived at the first quay,"  
His faithful sukkal answered.

"Take enkums to seize the boat,"  
The Lord of the Abzu ordered,  
"Inanna may go on to Uruk  
But bring back the Mes."

When Isimud reached Inanna, he said:

“My Lady, your grandfather sent me  
To speak to you.  
He is very distraught  
And says his words cannot be countermanded.”

The celestial queen asked:  
“What has my grandfather said to you?  
What has he spoken  
That cannot be countermanded?”

Isimud said: “He wishes his Mes returned,  
He wants them brought back to the Abzu.  
You may travel on to Uruk  
But I am to take back the Mes.”

Holy Inanna said to Isimud:  
“How could my grandfather change  
What he gave to me?  
How could he have altered his promise?

“Was it a lie that my grandfather told me?  
Did he speak falsely to me?  
Did he only pretend to swear by the Abzu  
And then send you as the messenger?”

As Inanna was speaking these words,  
The enkums grabbed hold of her boat.

Inanna called on Ninshubur, her sukkal, saying:  
“Come, my minister of the Eanna Temple,  
Water has never touched your hands,  
Water has never touched your feet.”

Hearing that, the enkums, water creatures,  
Shrank from Ninshubur's touch;  
They let go of the boat  
And Holy Inanna recovered the Mes.

Six more times,  
Seven times in all,  
Enki tried to stop the boat  
And have the Mes brought back to Eridu.

Though he sent monsters and demons  
And other strange creatures from the sea,

None could prevail over Holy Inanna  
And her faithful sukkal, Ninshubur.

#### VII - Inanna Arrives in Uruk

When Inanna arrived at the White Quay  
Where the Boat of Heaven was moored.  
She unloaded all hundred Mes,  
And the people rejoiced.

Once again Enki summoned Isimud  
And asked his sukkal,  
“Where is the Boat of Heaven now?”

When Isimud answered: “My lord,  
The boat has arrived at the White Quay,  
Inanna has had the Mes unloaded  
And taken within the walls of the city of Uruk.”

Enki raged and cursed Uruk  
Because their Holy Inanna had taken his Mes,  
But then he felt admiration for his granddaughter,  
And asked himself, "Who deserves them more?"

The lord of the Abzu curbed his ire  
And said: “Let the en of Uruk be jubilant.  
His city has long been an ally of Eridu,  
It is now restored to its former place.”

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1  
<http://www-etcs1.orient.ox.ac.uk/cgi-bin/etcs1mac.cgi?text=t.1.3.1&charenc=j>  
1 capture  
26 Mar 2004  
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2003 2004 2005

About this capture  
ETCSLtranslation : t.1.3.1

## Inana and Enki Segment A

approx. 6 lines missing

1-10. She ..... of the desert. She put the cu-gura, the desert crown, on her head. ..... when she went out to the shepherd, to the sheepfold, ..... her genitals were remarkable. .... her genitals were remarkable. She praised herself, full of delight at her genitals, she praised herself, full of delight at her genitals. She looked at ....., she looked at ....., she looked at .....

11-27. "When I have gratified the lord ....., when I have made ..... brilliant, when I have made ..... beautiful, when I have made ..... glorious, when I have ....., when I have made ..... perfect, when I have made ..... luxuriant, when I have made ..... exuberant, when I have made ..... shining (?), when I have made ..... return, when I have made ..... brilliant, when I have made ..... shimmering, I shall direct my steps to the abzu, to Eridug, I shall direct my steps to Enki, to the abzu, to Eridug, and I myself shall speak coaxingly to him, in the abzu, in Eridug, I myself shall speak coaxingly to Enki, in the abzu, in Eridug. .... had her go out ....."

approx. 21 lines missing

## Segment B

1-5. "Inana, ..... it is I who ..... I, Inana, personally {intend to go to the abzu} {(1 ms. has instead:) intend to go to Eridug}. I shall utter a plea to the lord Enki. Like the sweet oil of the cedar, who will ..... for my holy ..... perfume? It shall never escape me that I have been neglected by him who has had sex."

6-15. On that day the maiden Inana, holy Inana, directed her steps all by herself towards Enki's abzu in Eridug. On that day, he of exceptional knowledge, who knows the divine powers in heaven and earth, who from his own dwelling already knows the intentions of the gods, Enki, the king of the abzu, who, even before holy Inana had approached within six miles of {the abzu} {(1 ms. has instead:) the temple} in Eridug, knew all about her enterprise -- Enki spoke to his man, gave him instructions: "Come here, my man, listen to my words."

1 line fragmentary

approx. 2 lines missing

## Segment C

1-14. "..... she will drink, ..... she will eat. Come here! ..... I will ....., ..... do. The maiden ..... the abzu and Eridug, Inana ..... the abzu and Eridug ..... When the maiden Inana has entered the abzu and Eridug, when Inana has entered the abzu and Eridug, offer her butter cake to eat. Let her be served cool refreshing water. Pour beer for her, in front of the Lions Gate, make her feel as if she is in her girlfriend's house, make her ....."



as a colleague. You are to welcome holy Inana at the holy table, at the table of An."

15-26. After Enki had spoken thus to him, Isimud the minister followed his master's instructions closely. He let the maiden into the abzu and Eridug. He let Inana into the abzu and Eridug. When the maiden had entered the abzu and Eridug, when Inana had entered the abzu and Eridug, she got butter cake to eat. They poured cool refreshing water for her, and they gave her beer to drink, in front of the Lions Gate. He made her feel as if she was in her girlfriend's house, and made her ..... as a colleague. He welcomed holy Inana at the holy table, at the table of An.

27-30. So it came about that Enki and Inana were drinking beer together in the abzu, and enjoying the taste of sweet wine. The bronze aga vessels were filled to the brim, and the two of them started a competition, drinking from the bronze vessels of Urac. approx. 35 lines missing

#### Segment D

1-5. "I will give them to holy Inana, my daughter; may ..... not ....." Holy Inana received heroism, power, wickedness, righteousness, the plundering of cities, making lamentations, rejoicing. "In the name of my power, in the name of my abzu, I will give them to holy Inana, my daughter; may ..... not ....."

6-9. Holy Inana received deceit, the rebel lands, kindness, being on the move, being sedentary. "In the name of my power, in the name of my abzu, I will give them to holy Inana, my daughter; may ..... not ....."

10-13. Holy Inana received the craft of the carpenter, the craft of the coppersmith, the craft of the scribe, the craft of the smith, the craft of the leather-worker, the craft of the fuller, the craft of the builder, the craft of the reed-worker. "In the name of my power, in the name of my abzu, I will give them to holy Inana, my daughter; may ..... not ....."

14-17. Holy Inana received wisdom, attentiveness, holy purification rites, the shepherd's hut, piling up glowing charcoals, the sheepfold, respect, awe, reverent silence. "In the name of my power, in the name of my abzu, I will give them to holy Inana, my daughter; may ..... not ....."

18-21. Holy Inana received the bitter-toothed (?) ....., the kindling of fire, the extinguishing of fire, hard work, ....., the assembled family, descendants. "In the name of my power, in the name of my abzu, I will give them to holy Inana, my daughter; may ..... not ....."

22-27. Holy Inana received strife, triumph, counselling, comforting, judging, decision-making. "In the name of my power, in the name of my abzu, I will give them to holy Inana, my daughter; may ..... not ....." Holy Inana received ....., ....., approx. 78 lines missing

## Segment E

1-4. "He has given me righteousness. He has given me the plundering of cities. He has given me making lamentations. He has given me rejoicing."

5-9. "He has given me deceit. He has given me the rebel lands. He has given me kindness. He has given me being on the move. He has given me being sedentary."

10-17. "He has given me the craft of the carpenter. He has given me the craft of the coppersmith. He has given me the craft of the scribe. He has given me the craft of the smith. He has given me the craft of the leather-worker. He has given me the craft of the fuller. He has given me the craft of the builder. He has given me the craft of the reed-worker."

18-26. "He has given me wisdom. He has given me attentiveness. He has given me holy purification rites. He has given me the shepherd's hut. He has given me piling up glowing charcoals. He has given me the sheepfold. He has given me respect. He has given me awe. He has given me reverent silence."

27-36. "He has given me the bitter-toothed (?) ..... He has given me the kindling of fire. He has given me the extinguishing of fire. He has given me hard work. He has given me ..... He has given me the assembled family. He has given me descendants. He has given me strife. He has given me triumph. He has given me counselling."  
approx. 34-35 lines missing

## Segment F

1-13. Enki spoke to the minister Isimud: "Isimud, my minister, my Sweet Name of Heaven!" "Enki, my master, I am at your service! What is your wish?" "Since she said that she would not yet depart from here for Unug Kulaba, that she would not yet depart from here to the place where Utu ....., can I still reach her?" But holy Inana had gathered up the divine powers and embarked onto the Boat of Heaven. The Boat of Heaven had already left the quay. As the effects of the beer cleared from him who had drunk beer, from him who had drunk beer, as the effects of the beer cleared from father Enki who had drunk beer, the great lord Enki turned his attention to the ..... building. The lord looked up at the abzu. King Enki turned his attention to Eridug.

14-18. Enki spoke to Isimud the minister: "Isimud, my minister, my Sweet Name of Heaven!" "Enki, my master, I am at your service! What is your wish?" "Where are the office of en priest, the office of lagar priest, divinity, the great and good crown, the royal throne?" "My master has given them to his daughter."

19-20. "Where are the noble sceptre, the staff and crook, the noble dress, shepherdship, kingship?" "My master has given them to his daughter."

21-22. "Where are the office of egir-zid priestess, the office of nin-dijir priestess, the office of icib priest, the office of lu-mah priest, the office of gudu priest?" "My master has given them to his daughter."

23-24. "Where are constancy, ....., ....., going down to the underworld, coming up from the underworld, the kur-jara priest?" "My master has given them to his daughter."

25-26. "Where are the sword and club, the cultic functionary saj-ursaj, the black garment, the colourful garment, the ..... hair-style, the ..... hair-style?" "My master has given them to his daughter."

27-28. "Where are .....?" "My master has given them to his daughter."

29-30. "Where are the standard, the quiver, sexual intercourse, kissing, prostitution, ..... running (?)?" "My master has given them to his daughter."

31-32. "Where are forthright speech, deceitful speech, grandiloquent speech, ....., the cultic prostitute, the holy tavern?" "My master has given them to his daughter."

33-34. "Where are the holy nijin-jar shrine, ....., the hierodule of heaven, loud musical instruments, the art of song, venerable old age?" "My master has given them to his daughter."

approx. 33-36 lines missing

## Segment G

1-21. .... king ..... in the house of Enki should not forget a word. .... full of advice, loud voiced, knowing much ..... They said: "By the bolt of the temple door, a frog spoke." He showed him to a place. Enki grasped the frog by his right paw. He showed him into his holy ..... He received ..... the halub tree and his box-tree. He gave ..... to the bird of heaven. He gave ..... to the fish of the subterranean waters.

11 lines fragmentary

approx. 10-15 lines missing

## Segment H

1-7. The prince spoke to his minister Isimud, Enki addressed the Sweet Name of Heaven: "Isimud, my minister, my Sweet Name of Heaven!" "Enki, my master, I am at your service! What is your wish?" "Where has the Boat of Heaven reached now?" "It has just now reached the ..... Quay." "Go now! The enkum are to take the Boat of Heaven away from her!"

8-19. The minister Isimud spoke to holy Inana: "My lady! Your father has sent me to you. Inana, your father has sent me to you. What your father said was very serious. What

Enki spoke was very serious. His important words cannot be countermanded." Holy Inana replied to him: "What has my father said to you, what has he spoken? Why should his important words not be countermanded?" "My master has spoken to me, Enki has said to me: "Inana may travel to Unug, but you are to get the Boat of Heaven back to Eridug for me"."

20-33. Holy Inana spoke to the minister Isimud: "How could my father have changed what he said to me? How could he have altered his promise as far as I am concerned? How could he have discredited his important words to me? Was it falsehood that my father said to me, did he speak falsely to me? Has he sworn falsely by the name of his power and by the name of his abzu? Has he duplicitously sent you to me as a messenger?" Now as these words were still in her mouth, he got the enkur to seize hold of the Boat of Heaven. Holy Inana addressed her minister Nincubur: "Come, my good minister of E-ana! My fair-spoken minister! My envoy of reliable words! Water has never touched your hand, water has never touched your feet!"

34-41. So Inana got hold again of the divine powers which had been presented to her, and the Boat of Heaven; and then for the second time the prince spoke to his minister Isimud, Enki addressed the Sweet Name of Heaven: "Isimud, my minister, my Sweet Name of Heaven!" "Enki, my master, I am at your service! What is your wish?" "Where has the Boat of Heaven reached now?" "It has just now reached the holy ....." "Go now! The fifty giants of Eridug are to take the Boat of Heaven away from her!"

42-53. The minister Isimud spoke to holy Inana: "My lady! Your father has sent me to you. Inana, your father has sent me to you. What your father said was very serious. What Enki spoke was very serious. His important words cannot be countermanded." Holy Inana replied to him: "What has my father said to you, what has he spoken? Why should his important words not be countermanded?" "My master has spoken to me, Enki has said to me: "Inana may travel to Unug, but you are to get the Boat of Heaven back to Eridug for me"."

54-67. Holy Inana spoke to the minister Isimud: "How could my father have changed what he said to me? How could he have altered his promise as far as I am concerned? How could he have discredited his important words to me? Was it falsehood that my father said to me, did he speak falsely to me? Has he sworn falsely by the name of his power and by the name of his abzu? Has he duplicitously sent you to me as a messenger?" Now as these words were still in her mouth, he got the fifty giants of Eridug to seize hold of the Boat of Heaven. Holy Inana addressed her minister Nincubur: "Come, my good minister of E-ana! My fair-spoken minister! My envoy of reliable words! Water has never touched your hand, water has never touched your feet!"

68-75. So Inana got hold again of the divine powers which had been presented to her, and the Boat of Heaven; and then for the third time the prince spoke to his minister Isimud, Enki addressed the Sweet Name of Heaven: "Isimud, my minister, my Sweet Name of Heaven!" "Enki, my master, I am at your service! What is your wish?" "Where

has the Boat of Heaven reached now?" "It has just now reached the UL.MA hill." "Go now! The fifty lahama of the subterranean waters are to take the Boat of Heaven away from her!"

76-87. The minister Isimud spoke to holy Inana: "My lady! Your father has sent me to you. Inana, your father has sent me to you. What your father said was very serious. What Enki spoke was very serious. His important words cannot be countermanded." Holy Inana replied to him: "What has my father said to you, what has he spoken? Why should his important words not be countermanded?" "My master has spoken to me, Enki has said to me: "Inana may travel to Unug, but you are to get the Boat of Heaven back to Eridug for me"."

88-101. Holy Inana spoke to the minister Isimud: "How could my father have changed what he said to me? How could he have altered his promise as far as I am concerned? How could he have discredited his important words to me? Was it falsehood that my father said to me, did he speak falsely to me? Has he sworn falsely by the name of his power and by the name of his abzu? Has he duplicitously sent you to me as a messenger?" Now as these words were still in her mouth, he got the fifty lahama of the subterranean waters to seize hold of the Boat of Heaven. Holy Inana addressed her minister Nincubur: "Come, my good minister of E-ana! My fair-spoken minister! My envoy of reliable words! Water has never touched your hand, water has never touched your feet!"

102-109. So Inana got hold again of the divine powers which had been presented to her, and the Boat of Heaven; and then for the fourth time the prince spoke to his minister Isimud, Enki addressed the Sweet Name of Heaven: "Isimud, my minister, my Sweet Name of Heaven!" "Enki, my master, I am at your service! What is your wish?" "Where has the Boat of Heaven reached now?" "It has just now reached the Field Hill." "Go now! All the great fish together ..... are to take the Boat of Heaven away from her!"

110-121. The minister Isimud spoke to holy Inana: "My lady! Your father has sent me to you. Inana, your father has sent me to you. What your father said was very serious. What Enki spoke was very serious. His important words cannot be countermanded." Holy Inana replied to him: "What has my father said to you, what has he spoken? Why should his important words not be countermanded?" "My master has spoken to me, Enki has said to me: "Inana may travel to Unug, but you are to get the Boat of Heaven back to Eridug for me"."

122-135. Holy Inana spoke to the minister Isimud: "How could my father have changed what he said to me? How could he have altered his promise as far as I am concerned? How could he have discredited his important words to me? Was it falsehood that my father said to me, did he speak falsely to me? Has he sworn falsely by the name of his power and by the name of his abzu? Has he duplicitously sent you to me as a messenger?" Now as these words were still in her mouth, he got all the great fish together ..... to seize hold of the Boat of Heaven. Holy Inana addressed her minister

Nincubur: "Come, my good minister of E-ana! My fair-spoken minister! My envoy of reliable words! Water has never touched your hand, water has never touched your feet!"

136-143. So Inana got hold again of the divine powers which had been presented to her, and the Boat of Heaven; and then for the fifth time the prince spoke to his minister Isimud, Enki addressed the Sweet Name of Heaven: "Isimud, my minister, my Sweet Name of Heaven!" "Enki, my master, I am at your service! What is your wish?" "Where has the Boat of Heaven reached now?" "It has just now reached ....." "Go now! ....., the guardians of Unug, are to take the Boat of Heaven away from her!"

144-155. The minister Isimud spoke to holy Inana: "My lady! Your father has sent me to you. Inana, your father has sent me to you. What your father said was very serious. What Enki spoke was very serious. His important words cannot be countermanded." Holy Inana replied to him: "What has my father said to you, what has he spoken? Why should his important words not be countermanded?" "My master has spoken to me, Enki has said to me: "Inana may travel to Unug, but you are to get the Boat of Heaven back to Eridug for me"."

156-169. Holy Inana spoke to the minister Isimud: "How could my father have changed what he said to me? How could he have altered his promise as far as I am concerned? How could he have discredited his important words to me? Was it falsehood that my father said to me, did he speak falsely to me? Has he sworn falsely by the name of his power and by the name of his abzu? Has he duplicitously sent you to me as a messenger?" Now as these words were still in her mouth, he got the ....., the guardians of Unug, to seize hold of the Boat of Heaven. Holy Inana addressed her minister Nincubur: "Come, my good minister of E-ana! My fair-spoken minister! My envoy of reliable words! Water has never touched your hand, water has never touched your feet!"

170-178. So Inana got hold again of the divine powers which had been presented to her, and the Boat of Heaven; and then for the sixth time the prince spoke to his minister Isimud, Enki addressed the Sweet Name of Heaven: "Isimud, my minister, my Sweet Name of Heaven!" "Enki, my master, I am at your service! What is your wish?" "Where has the Boat of Heaven reached now?" "It has just now reached the Surungal canal ....." "Go now! The Surungal canal ..... are to take the Boat of Heaven away from her! ..... from holy Inana."

179-190. The minister Isimud spoke to holy Inana: "My lady! Your father has sent me to you. Inana, your father has sent me to you. What your father said was very serious. What Enki spoke was very serious. His important words cannot be countermanded." Holy Inana replied to him: "What has my father said to you, what has he spoken? Why should his important words not be countermanded?" "My master has spoken to me, Enki has said to me: "Inana may travel to Unug, but you are to get the Boat of Heaven back to Eridug for me"."

191-205. Holy Inana spoke to the minister Isimud: "How could my father have changed

what he said to me? How could he have altered his promise as far as I am concerned? How could he have discredited his important words to me? Was it falsehood that my father said to me, did he speak falsely to me? Has he sworn falsely by the name of his power and by the name of his abzu? Has he duplicitously sent you to me as a messenger?" Now as these words were still in her mouth, he got the Surungal canal ..... to seize hold of the Boat of Heaven. .... from holy Inana. Holy Inana addressed her minister Nincubur: "Come, my good minister of E-ana! My fair-spoken minister! My envoy of reliable words! Water has never touched your hand, water has never touched your feet!"

206-217. So Inana got hold again of the divine powers which had been presented to her, and the Boat of Heaven; and then

1 line fragmentary ..... Unug .....

1 line fragmentary ..... the Boat of Heaven. Nincubur ....., ..... the Boat of Heaven. A seventh time .....

1 line fragmentary The great princely scion, holy ..... Holy Inana ..... the Boat of Heaven. Holy Inana at that time .....

218-223. Her minister Nincubur spoke to holy Inana: "My lady, today you have brought the Boat of Heaven to the Gate of Joy, to Unug Kulaba. Now there will be rejoicing in our city, now there will be rejoicing in our city. .... barges on our river ....."

224-248. Holy Inana replied to her: "Today I have brought the Boat of Heaven to the Gate of Joy, to Unug Kulaba. It shall pass along the street magnificently. The people shall stand in the street full of awe."

1 line fragmentary ..... in joy. .... the old men of the city ..... comfort, .... the old women ..... counsel, .... the young men ..... strength of arms, .... the children ..... joy. .... Unug.

1 line fragmentary

1 line missing

3 lines fragmentary "..... festival ..... the Boat of Heaven. He shall recite great prayers. The king shall slaughter bulls, shall sacrifice sheep. He shall pour beer from a bowl. He shall have the cem and ala drums sound, and have the sweet-sounding tigi instruments play. The foreign lands shall declare my greatness. My people shall utter my praise."

249-256. When she had ..... the Boat of Heaven to the Gate of Joy at Unug Kulaba, it passed magnificently along the street. It reached the maiden's house, and she ..... its place. .... the purified well, her principal well. Inana ..... the divine powers which had been presented to her, and the Boat of Heaven, at the Jipar Gate. At the Agrun Chamber ..... Holy Inana ..... the Boat of Heaven .....

257-266. The prince addressed his minister Isimud, Enki spoke to the Sweet Name of Heaven: "Isimud, my minister, my Sweet Name of Heaven!" "Enki, my master, I am at your service! What is your wish?" "Where has the Boat of Heaven reached now?" "It has

just now reached the White Quay." "Go now, ..... admiration. .... admiration ..... the Boat of Heaven. Holy Inana ..... .... admiration ....."  
approx. 3 lines missing

## Segment I

1-5. "Inana, you have brought with you the office of en priest, you have brought with you the office of lagar priest, you have brought with you divinity, you have brought with you the great and good crown, you have brought with you the royal throne."

6-10. "You have brought with you the noble sceptre, you have brought with you the staff and crook, you have brought with you the noble dress, you have brought with you shepherdship, you have brought with you kingship."

11-15. "You have brought with you the office of egir-zid priestess, you have brought with you the office of nin-dijir priestess, you have brought with you the office of icib priest, you have brought with you the office of lu-mah priest, you have brought with you the office of gudu priest."

16-21. "You have brought with you constancy, you have brought with you ....., you have brought with you ....., you have brought with you going down to the underworld, you have brought with you coming up from the underworld, you have brought with you the kur-jara priest."

22-27. "You have brought with you sword and club, you have brought with you the cultic functionary saj-ursaj, you have brought with you the black garment, you have brought with you the colourful garment, you have brought with you the ..... hair-style, you have brought with you the ..... hair-style."

28-34. "You have brought with you ....., you have brought with you ....., you have brought with you ....., you have brought with you ....., you have brought with you ....., you have brought with you ....., you have brought with you ....."

35-40. "You have brought with you the standard, you have brought with you the quiver, you have brought with you sexual intercourse, you have brought with you kissing, you have brought with you prostitution, you have brought with you ..... running (?)."

41-46. "You have brought with you forthright speech, you have brought with you deceitful speech, you have brought with you grandiloquent speech, you have brought with you ....., you have brought with you the cultic prostitute, you have brought with you the holy tavern."

47-52. "You have brought with you the holy nijin-jar shrine, you have brought with you ....., you have brought with you the hierodule of heaven, you have brought with you loud musical instruments, you have brought with you the art of song, you have brought



with you venerable old age."

53-59. "You have brought with you heroism, you have brought with you power, you have brought with you wickedness, you have brought with you righteousness, you have brought with you the plundering of cities, you have brought with you making lamentations, you have brought with you rejoicing."

60-64. "You have brought with you deceit, you have brought with you the rebel lands, you have brought with you kindness, you have brought with you being on the move, you have brought with you being sedentary."

65-72. "You have brought with you the craft of the carpenter, you have brought with you the craft of the coppersmith, you have brought with you the craft of the scribe, you have brought with you the craft of the smith, you have brought with you the craft of the leather-worker, you have brought with you the craft of the fuller, you have brought with you the craft of the builder, you have brought with you the craft of the reed-worker."

73-81. "You have brought with you wisdom, you have brought with you attentiveness, you have brought with you holy purification rites, you have brought with you the shepherd's hut, you have brought with you piling up glowing charcoals, you have brought with you the sheepfold, you have brought with you respect, you have brought with you awe, you have brought with you reverent silence."

82-88. "You have brought with you the bitter-toothed (?) ....., you have brought with you the kindling of fire, you have brought with you the extinguishing of fire, you have brought with you hard work, you have brought with you ....., you have brought with you the assembled family, you have brought with you descendants."

89-94. "You have brought with you strife, you have brought with you triumph, you have brought with you counselling, you have brought with you comforting, you have brought with you judging, you have brought with you decision-making."

95-108. "You have brought with you the establishing of plans (?), the attractiveness of women, you have brought with you ..... to handle the perfect divine powers, you have brought with you ..... small ....., you have brought with you ..... exalted ....., you have brought with you the holy tigi, holy lilis, ub, meze and ala drums, you have brought with you the ..... of holy An, you have brought with you the ..... of holy An, you have brought with you the ..... of holy An, you have brought with you the ..... of holy An, you have brought with you the ..... of holy An, you have brought with you all of the ....., ..... beer."

2 lines fragmentary

6 lines missing

115-125. Where the woman ..... joy ....., she named it with the name "The house Ganzer is rebuilt". Where the trader said "Fifty shekels" but when he brought (?) it there

was less, she named that place with the name "Potsherds and scrap metal (?)". Where the boat ....., she named it with the name ".....". Where the boat came to dock at the quay, she named that place with the name "White Quay". Where ....., she named that place with the name "Blue Quay".

126-128. Enki spoke to holy Inana: "In the name of my power, in the name of my abzu, I will establish ..... in my abzu for the woman."

129-130. (Inana speaks:) "Why has this one now entered here? ..... taking the divine powers from me?"

131-142.

3 lines fragmentary (A third deity speaks:) "May the ..... in your name!"

4 lines fragmentary "May there be ..... a festival! May ..... pass their time ..... at the gate of your Jipar! May the citizens of your city, Inana, the citizens of Unug, live .....! And as for you, Enki -- may ..... your city, Eridug ....., and has indeed restored ....."

#### Revision history

01.iii.1998-03.iii.1998: JAB, editor: translation

14.iv.1998: GZ, editor: proofreading

18.viii.1999: GC, editor: SGML tagging

27.viii.1999: ER, editor: proofreading SGML

01.vi.2003: GC/JE, editor/technical developer: XML/TEI conversion

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<http://www.jameswbell.com/m012inannaandebih.html>

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About this capture

James W. Bell's

Ancient Sumeria

"In the Days when Gods Walked

Upon the Face of the Earth"

Inanna and Ebih

(Edited & Condensed Version 1.00)

by James W. Bell © 2004

[ For the unedited text, click here. ]

[ For an edited but uncondensed version, [click here.](#) ]

### I – An's Tribute to Inanna

An said: "Holy Inanna, you roar like a lion  
And devastate the people."  
The king of gods said: "Like a wild bull  
You triumph over hostile lands.

"The black-headed people ring out in song  
Through all the lands sweetly.  
I praise the lady of battle,  
Holy Inanna, daughter of Sin.

### II –Inanna Is Snubbed by Ebih

Inanna announced: "When I was walking  
Through the Lulubi Mountains  
In Elam and Subir,  
I came to the range called Ebih.

"I waited for the mountain to tremble  
When I approached.  
I waited for Ebih to give me honor  
And praise me.

"But, as I neared the mountain,  
It showed me no respect.  
It did not put its nose to the ground  
Nor rub its lips in the dust.

"Because it paid me no respect,  
I will fill the mountain with terror  
And bring it down  
So it will never lift its neck again."

### III – Inanna's Appeal to An

Inanna, the daughter of Sin,  
Put on her robe of royalty  
And bedecked her forehead  
With terror and fearful radiance.

She arranged carnelian rosettes  
Around her holy throat  
And went out  
Brandishing her shita weapon

At dusk, the goddess followed the path  
To the Gate of Wonder,  
Where she made an offering to An  
And addressed a prayer to him.

She said: "An, my father, I greet you!  
You have made me terrifying among deities.  
Thanks to you, my word has no rival  
On earth or in heaven."

"You have placed me at your right hand  
And have asked me to make  
Your throne and foundation firm,  
And to take the harrow to rebel lands.

"I am ready to go on a campaign  
And establish control over rebel mountains.  
I want to surpass the other deities  
And make your name known throughout the land."

Holy Inanna asked the king of gods:  
"How can it be that Ebih did not fear me?  
The mountain range showed me no respect,  
It did not bow nor put its lips to the ground.

"I will fill that mountain with terror.  
I will put my battering rams against its sides.  
I will storm it, shower it with stones,  
And set fire to its forests.

"Like a city which An has cursed  
And on which Enlil has frowned,  
May it never again lift its head again;  
May it tremble when I approach."

#### IV – An's Caution to Inanna

An, the king of gods, spoke to Inanna:

“You demand the destruction of that mountain?  
What are you thinking?  
What are you taking on?

“Ebih has poured terror over  
The abodes of the gods and Annunaki,  
It has caused fear throughout the land.  
Its arrogance extends to the center of heaven.

“Its magnificent trees are a wonder  
To the roots of heaven.  
Fruit flourishes in its gardens  
And its luxuriance spreads outward.

“On Ebih, lions are abundant  
Wild rams and stags freely roam.  
Bulls feed upon mountain grass  
And deer couple under cypress trees.

“Ebih’s radiance is fearful,  
Inanna, you cannot oppose it.”  
But the goddess was filled with rage  
And would not be deterred.

#### V – Inanna Confronts Ebih

Inanna confronted the mountain range,  
She advanced step by step.  
She pulled out her dagger  
And pressed it into its side.

Rocks clattered down its flanks,  
From crevices, serpents spat venom.  
She poured fire on its flanks  
And made the smoke dense.

Inanna addressed Ebih:  
“Mountain range, because of your height,  
Because of your attractiveness,  
Because of your wearing a holy garment,  
Because of your reaching up to heaven,  
I came to you.

“Because you did not bow to me

And put your nose to the ground,  
Because you did not rub your lips in the dust,  
I have killed you and brought you low”

“As with an elephant,  
I have seized your tusks.  
As with a bull,  
I have forced your strength to the ground.

“I have caused tears in your eyes  
And laments in you heart.  
Birds of sorrow  
Are building nests on your flanks.”

#### VI – Inanna’s Victory Report

For a second time, Inanna spoke to An:  
“My grandfather Enlil  
Has poured my terror  
Over the heart of the mountain.”

“I have built a palace.  
I have put a throne in place  
And made its foundation firm.  
I have imposed my victory on the mountain.”

“For destroying the insolence of Ebih,  
Holy Inanna, daughter of Sin, be praised.”

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Ancient Sumeria

"In the Days when Gods Walked

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                    Sumer, Sumeria and  
                    Samaria    Untangled

Facts about Ancient Sumer

by James W. Bell    ©   2002-3

Grammatically speaking, 'Sumeria' is a modern day back formation from the words 'Sumer' and 'Sumerian.' A Sumerian was a native of the land of Sumer. 'Sumer,' which would have been more correctly translated as 'Shumer,' is the Biblical 'Shinar' mentioned in Genesis.

Like many ancient civilizations, ancient Sumer was a group of disparate city states, located mostly along a river ... the lower Euphrates in the plain of southern Mesopotamia, now Southern Iraq. As ancient Greece included the core city states of Athens, Sparta and far-off cities such as Miletus in Ionia, so ancient Sumeria included the core city states of Uruk and Ur and the far-off cities of Sippar in Akkad, Eshnunna in Warum, Susa in Elam and the Isle of Dilmun.

Archaeology dates the origin of the Sumerian civilization to ca 4000 BCE. This civilization invented writing (c. 3200 BCE) and ultimately culminated in the Semitic

empire of Sargon the Great (c 2340 BCE). Sumer and the Sumerian language declined after 2000 BCE and the area was later absorbed successively by the empires of Babylonia, Assyria and Persia.

Samaria, on the other hand, was an area in ancient Palestine, a land of hills and valleys between Judea and Galilee. Most of Samaria is now part of the West Bank under the control of the Palestinian Authority.

In Biblical history, Omri, king of Israel (885-874 BCE), found a long hill near the city of Shechem (today's Nablus) with steep sides and a flat top that he liked. He bought the hill from its owner, Shemer, for two talents of silver and, in 880 BCE, built a city on it which he named Samaria after the property's former owner. This city of Samaria, only 35 miles from Jerusalem, was made the new capital of the kingdom of Israel. When Israel fell to the Assyrians in 721 BCE, the city of Samaria was depopulated.

In the time of Jesus, western Palestine was divided into three provinces, Judea, Samaria, and Galilee, the central province being named after the ancient city of Samaria. When the Jews returned from Babylonian captivity bringing the Torah with them, they found the Jews who had remained behind in Samaria refused to admit the books added and continued to accept only the first five books, the Pentateuch or the Books of Moses. This led to a deep theological split between Judeans and Samaritans.

In the Talmud, Samaria is called the 'Land of the Cuthim' and is not regarded as a part of the Holy Land. What makes the Biblical story of the 'The Good Samaritan' (Luke 10: 30-37) so exceptional, is that a Samaritan, an inhabitant of the province of Samaria, despised by the Jews of Judea, would nevertheless show such compassion for one of his neighbors.

Though they sound similar, Sumeria and Samaria are quite different, located more than a thousand miles apart in distance and more than a thousand years apart in time.

The End

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### The Sumerian King List

There are a number of versions of The Sumerian King List which do not always agree with each other. This version is based on an inscription on a block of stone found at the site of an ancient Sumerian city named Isin. It is an update of earlier Sumerian king lists, to add Isin's kings to Sumer's royal roster.

This list was inscribed during the reign of Damiqilishu of Isin (1816-1794 BCE). It presumed to be a list of kings from the beginning of history—when kingship was first handed down from Heaven. As the inscription was done only a few years before Hammurabi of Babylon captured the Land in the first half of the 18th century BCE and added it as a province to his new empire called Babylonia, it is virtually a complete list of the kings of the land once called Sumer.

The Sumerian King List is a mixture of fact and fantasy, including many historical kings confirmed by archaeology, but omitting others, and listing some contemporaneous dynasties as if they followed each other. The list below is paragraphed and formatted in modern style for ease of reading.

### Kingship in Eridu

When kingship was first handed down from Heaven, the city of Eridu was chosen as the seat of kingship. In Eridu, Alulim ruled for 28,800 years as king and Alagar ruled for 36,000 years. The two kings ruled a total of 64,800 years and then kingship was removed to Bad-tibira.

### Kingship in Bad-tibira

In Bad-tibira, Enmenluanna ruled 43,200 years, Enmengalanna ruled 28,800 years and Dumuzi, the shepherd, ruled 36,000 years. The three kings ruled a total of 108,000 years and then kingship was removed to Larak.

## Kingship in Larak

In Larak, Ensipazianna ruled 28,800 years before kingship was removed to Sippar.

## Kingship in Sippar

In Sippar, Enmeduranna ruled 21,000 years and then Sippar was abandoned and its kingship removed to Shuruppak.

## Kingship in Shuruppak

In Shuruppak, Ubartutu ruled 18,600 years and then The Flood came.

## The Flood

Eight kings in five cities ruled 241,200 years before The Flood swept over the land.

## Kingship in Kish

After The Flood, kingship was handed down from Heaven a second time, this time to the city of Kish which became the seat of kingship.

In Kish, Gaur ruled 1,200 years; Gulla-Nidaba-annapad ruled 960 years; Palakinatim ruled 900 years; Nangishkushma ruled 670 years, 3 months and 3<sup>1</sup>/<sub>2</sub> days;

Bahina ruled 300 years; Buanum ruled 840 years; Kalibum ruled 960 years; Galumum ruled 840 years; Zukakip ruled 900 years; Atab ruled 600 years; Mashda, the son of Atab, ruled 840 years; Arurim, the son of Mashda, ruled 720 years;

Etana, the shepherd who ascended to Heaven and made firm all the lands, ruled 1,560 years; Balih, the son of Etana, ruled 400 years;

Enmenunna ruled 660 years; Melam-Kish, the son of Enmenunna, ruled 900 years; Barsalnunna, the son of Enmenunna, ruled 1,200 years; Meszamug, the son of Barsalnunna, ruled 140 years; Tizkar, the son of Meszamug, ruled 305 years;

Ilku ruled 900 years; Iltasadum ruled 1,200 years; Enmebaraggesi, the king who smote the Land of Elam, ruled 900 years; Agga, the son of Enmebaraggesi, ruled 625 years.

All told, twenty-three kings ruled a total of 24,510 years, 3 months and 3<sup>1</sup>/<sub>2</sub> days before Kish was defeated in battle and its kingship carried off to Eanna.

### Kingship in Eanna

(Eanna later became part of the city of Uruk)

After kingship was brought to Eanna, Meskiaggasher, the son of the Sun God, Utu (Shamash), ruled as both lord and king for 324 years during which time he entered the sea and climbed the mountains; Enmerkar, the son of Meskiaggasher, the king of Uruk who had founded Uruk, ruled for 420 years;

Lugalbanda, the shepherd, ruled for 1,200 years; Dumuzi, the fisherman who came from the city of Kuara, ruled 100 years; Gilgamesh, whose father was a nomad (?), ruled 126 years; Urnungal, son of Gilgamesh, ruled 30 years; Udulkalamma, the son of Urnungal, ruled 15 years;

Labasher ruled 9 years; Ennundaranna ruled 8 years; Meshede, the smith, ruled 36 years; Melamanna ruled 6 years and Lugalkidul ruled 36 years.

All told, twelve kings ruled a total of 2,310 years in Eanna before Uruk was defeated in battle and its kingship carried off to Ur.

### Kingship in Ur

After kingship was brought to Ur, Mesannepadda ruled for 80 years; Meskiagnunna, the son of Mesannepadda, ruled 36 years; Elulu ruled 25 years and Balulu ruled 36 years. All told, four kings ruled a total of 177 years before Ur was defeated in battle and its kingship carried off to Awan.

### Kingship in Awan

After kingship was brought to Awan, ..... (text destroyed) ..... All told, three kings ruled a total of 356 years before Awan was defeated in battle and its kingship carried off to Kish.

### Kingship in Kish (Second Dynasty)

After kingship was brought back to Kish, ..... ruled (more than) 201 years; Dadasig ruled 81 years; Mamagal ruled 420 years; Kalbum, the son of Mamagal, ruled 132 years; Tuge ruled 360 years; Mennumna ruled 180 years; Lugalmu ruled 420 years and Ibbi-Ea ruled 290 (?) years. All told, eight kings ruled a total of 3,195 years before Kish was defeated in battle and its kingship carried off to Hamazi.

## Kingship in Hamazi

After kingship was brought to Hamazi, Hadanish ruled 360 years before Hamazi was defeated and its kingship carried off to Uruk.

## Kingship in Uruk (Including the ancient city of Eanna)

After kingship was brought to Uruk, Enshakanshanna ruled 60 years; Lugalure ruled 120 years and Argandea ruled 7 years. All told, three kings ruled a total of 187 years before Uruk was defeated and its kingship carried off to Ur.

## Kingship in Ur (Second Dynasty)

After kingship was brought back to Ur, Nani ruled .. , Meshkiagnanna, son of Nani, ruled .... (text destroyed) ..... All told, four kings ruled a total of 116 (?) years before Ur was defeated and its kingship carried off to Adab.

## Kingship in Adab

After kingship was brought to Adab, Lugalannemundu ruled 90 years before Adab was defeated and its kingship carried off to Mari.

## Kingship in Mari

After kingship was brought to Mari, Ilshu ruled 30 years; ....., the son of Ilshu, ruled 17 years; Bazi, the leatherworker, ruled 30 years; Zizi, the fuller, ruled 20 years; Limer, the gudu priest, ruled 30 years and Sharrumiter ruled 9 years. All told, six kings ruled a total of 136 years before Mari was defeated and its kingship carried off to Kish.

## Kingship in Kish (Third Dynasty)

After kingship was brought back to Kish again, Ku-Bau, the innkeeper, she who made firm the foundations of Kish, ruled for 100 years as 'king' before Kish was defeated and its kingship carried off to Akshak.

## Kingship in Akshak

After kingship was brought to Akshak, Unzi ruled 30 years; Undalulu ruled 12 years; Urur ruled 6 years; Puzur-Nirah ruled 20 years; Ishu-Il ruled 24 years and Shu-Sin, son

of Ishu-II, ruled 7 years. All told, six kings ruled for a total of 99 years before Akshak was defeated and its kingship carried off to Kish.

#### Kingship in Kish (Fourth Dynasty)

After kingship was brought back to Kish, Puzur-Sin, son of Ku-Bau, ruled 25 years; Ur-Zababa, son of Puzur-Sin, ruled 400 years; Simudarra ruled 30 years; Usiwatar, son of Simudarra, ruled 7 years; Ishtar-muti ruled 11 years; Ishme-Shamash ruled 11 years and Nannia, the stoneworker, ruled 7 years. All told, seven kings ruled 491 years before Kish was defeated and its kingship carried off to Uruk.

#### Kingship in Uruk (Second Dynasty)

After kingship was brought back to Uruk, Lugalzaggesi ruled for 25 years before Uruk was defeated and its kingship carried off to Agade.

#### Kingship in Agade

After kingship was brought to Agade, Sargon, whose father (?) was a gardener, the cupbearer of Ur-Zababa, founded Agade and ruled for 56 years as its king; Rimush, the son of Sargon, ruled 9 years; Manishtushu, a son of Sargon and the older brother of Rimush, ruled 15 years; Naram-Sin, son of Manishtushu, ruled 56 years and Sharkalisharri, son of Naram-Sin ruled 25 years.

Then, who was king? Who was not king? Igigi, Nanum, Imi and Elulu, the four of them were kings but ruled for a total of only 3 years. Dudu took control and ruled for 21 years and Shudurul, son of Dudu, ruled 15 years. All told, eleven kings ruled a total of 197 years before Agade was defeated and its kingship carried off to Uruk.

#### Kingship In Uruk (Third Dynasty)

After kingship was brought back to Uruk, Urnigin ruled 7 years; Urgigir, son of Urnigin, ruled 6 years; Kudda ruled 6 years; Puzur-ili ruled 5 years and Ur-Utu ruled 6 years. All told, five kings ruled a total of 30 years before Uruk was smitten by the Gutium Hordes and its kingship carried off by them.

#### The Gutium Hordes

After the Gutium Hordes seized kingship, everyone was his own king for 3 years; then Imta ruled 3 years; Inkishush ruled 6 years; Sarlagab ruled 6 years; Shulme ruled 6

years;

Elulumesh ruled 6 years; Inimbakesh ruled 5 years; Igeshaush ruled 6 years; Iarlagab ruled 15 years; Ibate ruled 3 years; Iarla ruled 3 years; Kurum ruled 1 year; Apilkin ruled 3 years; Laerabum ruled 2 years; Irarum ruled 2 years;

Ibranum ruled 1 year; Hablum ruled 2 years; Puzur-Sin, the son of Hablum, ruled 7 years; Iarlaganda ruled 7 years; ..... ruled 7 years and Tiriga (?) ruled 40 days. All told, twenty-one kings ruled 91 years and 40 days before the Gutium Hordes were defeated and kingship carried back to Uruk.

#### Kingship in Uruk (Fourth Dynasty)

After kingship was brought back to Uruk, Utuhegal ruled 7 years, 6 months and 15 days before Uruk was defeated and its kingship carried off to Ur.

#### Kingship in Ur (Third Dynasty)

After kingship was brought back to Ur, Ur-Nammu ruled 18 years; Shulgi, son of Ur-Nammu, ruled 48 years; Amar-Sin, son of Shulgi, ruled 9 years; Shu-Sin, son of Amar-Sin (an error for 'son of Shulgi'), ruled 9 years and Ibbi-Sin, son of Shu-Sin, ruled 24 years. All told, five kings ruled for a total of 108 years before Ur was defeated and its kingship carried off to Isin.

#### Kingship in Isin

After kingship was brought to Isin, Ishbi-Erra ruled 33 years; Shuilishu, son of Ishbi-Erra, ruled 10 years; Idin-Dagan, son of Shuilishu, ruled 21 years; Ishme-Dagan, son of Idin-Dagan, ruled 20 years; Lipit-Ishtar, son of Ishme-Dagan, ruled 11 years;

Ur-Ninurta ruled 28 years; Bur-Sin, son of Ur-Ninurta, ruled 21 years; Lipit-Enlil, son of Bur-Sin, ruled 5 years; Erraimitti ruled 8 years; Enlil-bani ruled 24 years; Zambia ruled 3 years; Iterpisha ruled 4 years; Urdukuga ruled 4 years and Sinmagir ruled 11 years—all told, fourteen kings who ruled a total of 203 years.

The Sumerian King List Ends.

[Return to the Fact Menu](#)



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<http://www.jameswbell.com/a002-01historicalkinglist.html>

14 captures

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About this capture

James W. Bell's

Ancient Sumeria

"In the Days when Gods Walked

Upon the Face of the Earth"

### The Historical Sumerian King List

|               | LAGASH                    | UR                           | URUK | KISH                          |
|---------------|---------------------------|------------------------------|------|-------------------------------|
| 2700 BC       |                           |                              |      |                               |
| *Enmebaragisi |                           |                              |      |                               |
| (c. 2700 BC)  |                           |                              |      |                               |
| *Agga         |                           |                              |      | *Gilgamesh                    |
| (son)         |                           |                              |      |                               |
|               |                           |                              |      | *Ur-lugal I<br>(son: 30 yrs)  |
|               |                           |                              |      | *Utulkamma<br>(son: 15 yrs)   |
|               |                           |                              |      | *Labashum<br>(9 yrs)          |
|               |                           | *Meskalamdug                 |      | *Ennundaraanna<br>(8 yrs)     |
| 2600 BC       |                           | *Akalamdug                   |      | *MES-HE<br>(36 yrs?)          |
|               | *Enkhegal<br>(c. 2570 BC) | *Mesannipada<br>(c. 2560 BC) |      | *Melamanna<br>(6 yrs)         |
|               | *Lugalshagengur           | *A'annipada<br>(son)         |      | *Lugal-ki-tun (?)<br>(36 yrs) |
|               |                           | 'Meskiagnunna<br>(brother)   |      |                               |
| 2550 BC       |                           |                              |      | *Uhub<br>(c.                  |

|                       |                        |                                 |                                                      |                 |
|-----------------------|------------------------|---------------------------------|------------------------------------------------------|-----------------|
| 2570 BC)              | *Ur-Nanshe<br>*Akurgal | *Ananne                         | *Dadasig                                             | *Mesilim<br>(c. |
| 2550 BC)              | (son)                  |                                 |                                                      |                 |
| *Mamagalla<br>2450 BC |                        | *Meskiag-Nanna<br>(son: 36 yrs) |                                                      |                 |
|                       | *Eannatum              | *Elulu                          | *Enduanna                                            |                 |
| *Galbum               | (son)                  | (25 yrs)                        | *Ur-Lugal II<br>*Argaandea (7 yrs)<br>*Enshakushanna | (son)           |
| *TUG-e                |                        |                                 |                                                      |                 |
|                       | *Enannatum I           | *Balulu                         |                                                      |                 |
| *Mennunna             | (brother)              | (son)                           |                                                      |                 |
|                       | *Entemena              | *2nd Dynasty                    | *Lugalkinshedudu                                     | *En-bi-         |
| Ishtar                | (son)                  | (4 kings)                       |                                                      | (c.             |
| 2430 BC)              |                        |                                 |                                                      |                 |
| 2400 BC               | *Enannatum II<br>(son) | (names lost)                    | *Lugalkisalsi<br>(son)                               | *Lugalmu        |
|                       | *Enetarzi              |                                 | *Lugal-TAR                                           | *Ku-            |
| Baba                  |                        |                                 |                                                      |                 |
|                       | *Lugalanda (7 yrs)     |                                 | *Lugaltarsi                                          | *Puzur-         |
| Sin                   | (2353-2347 BC)         |                                 |                                                      |                 |
| (son: 25 yrs)         |                        |                                 |                                                      |                 |
| 2350 BC               | *UruKAgina (8 yrs)     |                                 |                                                      | *Ur-            |
| Zabala                | (2347-2340 BC)         |                                 |                                                      |                 |
| *Simudar              |                        |                                 |                                                      |                 |
|                       | *Lugalzagesi           |                                 | *Lugalzagesi                                         | (30             |
| yrs?)                 | (2340-2316 BC)         |                                 | (2340-2316 BC)                                       | *Usi-           |
| watar (7 yrs?)        |                        |                                 |                                                      |                 |

\*\*\*\*\*

Akkadian Empire of Sargon the Great of Agade (Ruled 2334 to 2279 BC)

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Lands and City-States  
in Sumerian Times

Facts about southern Iraq and Ancient Sumer

by James W. Bell © 2002-3

## Sumer

The western land was located along a 132-mile stretch of the Euphrates River south of Nippur (approximately the latitude of the present-day city of An Najaf) to the junction with the Iturungal Canal (near the present-day city of An Nasiriyah). It included the following cities (from north to south):

Nippur (left bank, the Holy City of Sumer)  
Kisurra (right bank, at the Isinnitum Canal junction)  
Shuruppak (right bank, where Atra-hasis lived when the Flood was unleashed)  
Uruk (left bank, capital city, built on a peninsula at the river's junction with the Iturungal Canal)

To the east, Sumer also included the land along the 124-mile Iturungal Canal. It included the following cities (from north to south):

Adab (left bank)  
Dabrum (left bank)  
Kl.AN (right bank, site of ancient walled ruins)  
Zabalam (left bank, at Ninagina Canal junction)  
Umma (left bank, at junction with the Gibil Canal)  
Nagsu (left bank)  
Bad-tibira (left bank, city of smelteries)  
Larsa (left bank)

Also the land along the 62-mile long Gibil Canal. Includes the cities of (from west to east):

Umma (right bank, at Iturungal Canal junction)  
Apisala (right bank, at Ninagina Canal junction)  
Kesh (an inland city, north from right bank)

Also two distant northern cities:

Sippar (on the left bank of the upper Euphrates)  
Eshnunna (on the left bank of the Diyala River near its junction with the Tigris)

Also one distant western city:

Isin (on the Isinnitum Canal, off the right bank of the Euphrates River just above Nippur, to rejoin the Euphrates at Kisurra)

Also one southern city:

Eridu (the oldest city in Sumer, on the Susuka Canal off the right bank of the Euphrates River and on the coast of the Lower Sea (Persian or Arabian Gulf))

Also one city in the mountainlands (HUR.SAG in Sumerian):

Der (a citadel in a mountain pass)

Eden (ED.IN in Sumerian: plain, grazing land) The Eden was the mostly empty land between the Euphrates River and the Iturungal Canal. Largely desert, it contained the Arali Desert in the southern quarter, where Dumuzi was caught. Contains the following cities (from north to south):

KI.AN ('Heaven on Earth' in Sumerian) Walled ruins on the right bank of the Iturungal Canal.

Uruk (Sumer's capital city, located on a peninsula in the southwest corner of Eden at the junction of the Iturungal Canal with the Euphrates River).

Chaldea

The land along the delta reaches of the Euphrates River. Includes the following cities (from north to south):

Enegi (on the left bank at junction with the Iturungal Canal, across the canal from Uruk.)

Kutallu (inland on the left bank of the Nanagugal Canal)

Larak (left bank of the Euphrates, location uncertain, this city was destroyed in the Flood)

Ur (capital city, on the left bank of the Euphrates)

Kuara (sometimes known as Kisiga, on the left bank and on the coast of the Lower Sea <Persian or Arabian Gulf>)

Sealands

The land along the Ninagina Canal south of Apisala Canal (from north to south):

Girsu (left bank)

Lagash (left bank, the capital of the Sealands)

Nina (sometimes called Sirara, on the right bank and on the coast of the Lower Sea, present-day Persian or Arabian Gulf)

## Akkad

The land along the branches of the Upper Euphrates River north of Nippur. Includes the following cities:

Babil (capital city, sometimes known as Babylon, on the left bank of the western branch)  
Dilbat (on the right bank of the western branch)  
Marad (on the right bank of the western branch)  
Kish (on the right bank of the middle branch)  
Kutha (on the right bank of the eastern branch)

## Tidnum

The desert to the southwest of Sumer and Akkad (northeastern modern-day Saudi Arabia). Home of the Amurru (the Biblical Amorites). They were nomads and had no permanent cities.

## Elam

The land to the northeast of the Sealand. Contains the flatland province of Susiana, the mountainous province of Anshan and the coastal province of Liyan. Includes the following cities:

Susa (capital of both Susiana and Elam, near present-day Ahwas in southwestern Iran)  
Anshan (capital of Anshan province, land to the southeast of Susiana, present-day Fars, ancestral home of the Persians and site of Persepolis).  
Liyan (coastal province near present-day port of Bushire in southwestern Iran)

## Warashi

Mountainland kingdom to the north of Elam

## Warum

Also known as Gutium. Mountainland kingdom northeast of Akkad, home of the Gutis. Sometimes reputed to include the Sumerian city of Eshnunna.

## Dilmun

The modern day isle of Bahrain. In Sumerian mythology, it was a paradise where no one became sick or grew old.

Agarum (a province of Dilman, today's Failaka Island off the coast of Kuwait))

Magan

Modern day Oman. Magan was a source of copper and diorite (black stone used by Sumerian sculptors). Ninsikilla was its patron god.

Meluhha

The ruins of an ancient civilization along the Indus River valley in modern day Pakistan. Meluhha was a source of gold, lapis lazuli, carnelian and ivory.

Ægypt

Modern day Egypt.

Go Back to the Fact Menu

Before Sargon the Great (2334-2279 BCE) established the Akkadian Empire, the lands of Sumeria were a collection of clusters of cities and villages, with the largest city in each cluster usually being the capital.

Boundaries were not contiguous, especially the boundaries of Sumer, with its large population of trading peoples who, like the Phoenicians and the Greeks, often established distant trading colonies. In addition, sometimes even the gods founded cities, such as Enlil who founded the holy city of Nippur or Anu, who founded Der, a citadel in a mountainland pass to help protect the cities of Sumer from mountain bandits of the Hursag.

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<http://www.jameswbell.com/geog004sumeriancities>

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About this capture

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Ancient Sumeria

"In the Days when Gods Walked

Upon the Face of the Earth"

Sumerian Cities

By James W. Bell © 2001 - 2003

Although the cities of Sumeria were independent city states, most with lugals (kings), they also tended to be interdependent for three reasons:

- (1) To maintain the rivers and canals that criss-crossed the Land, connecting cities and serving as the roadways of Sumer;
- (2) To maximize benefits from extensive trading which resulted in specialization and
- (3) To better serve the pantheon of gods who regularly met as the Assembly of the Gods at the Ekur temple in the holy city of Nippur on the Upper Euphrates.

\*[ ..... ]\* Indicate assumptions on which my stories are based.

Adab

(Not mentioned in the Bible)

Modern day Tell Bismaya

Located on the upper Iturungal Canal.

Click here to read the book by Edgar James Banks:

Bismya: The Lost City of Adab.

\*[27th Century BCE estimates: population approx. 13,000, urban area approx. 125 acres.]\*

\*[Adab, one of Sumer's older cities, was the northernmost city on the Iturungal Canal, sited on the east bank of the canal 15 miles below where it branched off from the Euphrates.]\*



\*[Adab was the cosmopolitan city of Northern Sumer, a city of mixed races, including Akkadian, Amurri and Sumerian populations. As Uruk was Sumer's southern trading city, Adab was the northern trading center, selling leather goods from Lagash, pottery from Zabalam, jewelry from Umma, metals from Bad-tibira, textiles from Larsa and dates from as far away as Ur. Originally, it existed to furnish supplies and sanctified foodstuffs to the temples in the holy city of Nippur. Because of its location on the heavily-traveled Iturungal, it also specialized in the sale of supplies and votive items to pilgrims on their way to the holy city.]\*

\*[The city's patron deity was ostensibly the Earth goddess, Ninhursag, but its destiny was decreed by one of her daughters, Lisin, a little known goddess interested in handicraft production and trade.]\*

#### Anshan

(Not mentioned in the Bible.)

Today's Tell Tepe Maylan.

Located in the mountains, southeast of Susa.

\*[27th Century BCE estimates: population, approx. 10,000; urban area. approx. 125 acres.]\*

Like Susa, Anshan was one of the major cities of the city-state of Elam. In the third millennium, Anshan was surrounded by a wall protecting 500 acres, only a quarter of which was occupied. The city had workshops for processing lapis lazuli and other materials imported from a distant area that today is known as Afghanistan.

The city's patron deity is not known.

#### Apisala

(Not mentioned in the Bible.)

Located north of the Gabil Canal east of Zabalam.

\*[27th Century BCE estimates: population, less than 1,000; urban area, less than 50 acres.]\*

\*[Apisala was a small outpost on the edge of the frontier, on the Gabil Canal at its intersection with the Ninagina. The town served mainly as a watcher (security) station to protect settlers along the eastern stretch of the Gabil Canal from mountain bandits raiding from the Hursag and to stop smuggling on the Ninagina Canal.]\*

The city's patron deity is not known.

## Aratta

(Not mentioned in the Bible.)

Located in the Zagros Mountains, possibly at the archaeological site of Godin, six miles east of Kangavar in southern Kurdistan in Iran.

\*[27th Century BCE estimates: permanent population, 1,000; partially abandoned urban area, approx. 100 acres.]\*

\*[According to legend, when the gods first came down to the Earth, they built the city of Aratta on the highest mountaintops to be nearer to Heaven. The mountain range, today's Zagros Mountains, was called the Land of the Gods.]\*

\*[The gods lived in the city of Aratta with their newly-created servants, human mortals, nearby. Later, after the gods abandoned the city and moved down to the Plain of Sumer, humans took over the city.]\*

\*[When the other gods left, a young goddess named Innin, who had been born on the Earth and had therefore not been assigned a mission, took it on herself to take charge of Aratta. She remained its tutelary goddess until she was renamed by Anu as Inanna, Queen of Heaven. As Inanna, she followed the other gods down to the Plain of Sumer, where she took over the city of Zabalam on the Iturungal Canal. ]\*

The Lord of Aratta pleaded for Inanna to return, but to no avail. \*[The mountainlands grew lawless and became the home of bandits. They were thereafter called the Hursag and regarded as both foreign and hostile.]\*

## Babil

(Called Babylon by the Greeks)

(The Biblical Babylon and the Babel of Genesis.)

Located on the western branch  
of the Upper Euphrates.

[Click here to see archaeological site and art](#)

[Click here for two pages of images of Babylon](#)

\*[27th Century BCE estimates: population: less than 6,000, urban area less than 50 acres.]\*

'Babylon' was the Greek name for this city. Although until the time of Hammurabi (1792-1749 BCE) this was hardly more than a village, Biblical references make it important.

\*[It was in the city of Babil where the gods saw the ziggurat built, designed to reach Heaven. They chose to tear it down and confound the language of men so they no

longer understood one another. They drove the inhabitants out of the city into the desert that lies to the south and west. The people endured, but lost the veneer of civilization, becoming the Amurru (the Biblical Amorites).]\*

\*[It was Enki who, long afterwards, gave the deserted city of Babil to his son, Marduk. "Go, my son," he told young Marduk. "Go to Babil and get the mortals to help rebuild it. Make Babil once again the pre-eminent city on the Earth."]\*

The patron deity of Babil was Marduk, Enki's son.

#### Bad-tibira

(Not mentioned in the Bible.)

Modern Tell al-Medain or Medina.

Located on the Iturungal Canal, below Umma.

\*[27th Century BCE estimates: population: approx. 19,000; urban area approx, 175 acres.]\*

One of the five antediluvian cities of Sumeria, located on the southern part of the Iturungal where the canal turns to the west.

\*[Bad-tibira was a city of reed-burning furnaces and smelteries situated on the edge of the marshlands, using the swamp as a source of water and reeds. Ores were brought from overseas via the Euphrates and Iturungal to the furnaces of Bad-tibira. Metals, principally copper, but also gold and silver, were shipped from there to artisan shops in the urban centers of Uruk, Ur, Umma and Adab.]\*

The patron deity of Bad-tibira was Lulal, son of Inanna. The city was once the province of the god Dumuzi, Inanna's estranged husband.

#### Dabrum

(Not mentioned in the Bible.)

Modern day Tell Jidr.

Located on the Upper Iturungal above Zabalam.

\*[27th Century BCE estimates: population, less than 3,000; urban area, less than 50 acres.]\*

Dabrum was a minor city on the left bank of the Iturungal that served as a way station between Adab and Zabalam. \*[It also served as a collection point for wool and agricultural produce.]\*

The patron deity of Dabrum is not known.

### Der

(Not mentioned in the Bible.)

(Modern day Tell Aqar [Badrah] in eastern Iraq.)

\*[27th Century BCE estimates: population, less than 3,000; urban area less than 50 acres.]\*

\*[According to legend, Der was the citadel built by Anu in the middle pass of the Hursag after most gods abandoned the Land of the Gods. Its purpose was to protect Sumeria by serving as a bulwark against roving bands of mountain bandits. The cities of Eshnunna and Susa protected the northern and southern passes respectively.]\*

\*[Der is where Innin first met Anu and where her name was changed to Inanna, Queen of Heaven. When Inanna later invited Anu to join her in the Eanna temple at Uruk, Anu gave dominion over Der to Ishtaran, a god interested in adjudicating border disputes.]\*

The patron deity of Der was Ishtaran, who assumed the duty of protecting the border after Anu left.

### Dilbat

(Not mentioned in the Bible.)

Modern day Tell Deylum.

Located on the western branch  
of the Upper Euphrates.

\*[27th Century BCE estimates: population, less than 5,000; urban area less than 50 acres.]\*

Dilbat was located on the right bank of the Western Euphrates downriver from Babil.

\*[The city was an agricultural center, producing reed products and grain grown in nearby fields locally using Amurru workers as an inexpensive source of labor. The nomad labor was cheaper than keeping slaves. The farms grew big in size, becoming plantations and producing families with immense landholdings. Dilbat was a walled city of trees, parks and beautiful buildings, a forerunner of what Babil (Babylon) would later become with its hanging gardens.]\*

The patron deity of Dilbat was the goddess Urash.

### Enegi

(Not mentioned in the Bible.)

Modern day Tell Umm al-Wawiya.

Located just below the confluence of the Iturungal and Euphrates, across the canal from Uruk.

\*[27th Century BCE estimates: population, less than 5,000; urban area, less than 50 acres.]\*

Enegi, the northernmost Kaldee city, was located at the junction of the Iturungal Canal with the Euphrates River. It was a heavily walled city across the canal from Uruk, the great trading center of Sumer.

\*[Enegi was unique in fronting on the two great waterways of Sumer and was a city of shipyards and supplies for the Sumerian merchant marine.]\*

The patron deity of Enegi was Ninazu.

Eridu

(Not mentioned in the Bible.)

Modern day Abu Shahrein - [click here for scenes](#).

Located on the northern coast of the Lower Sea.

\*[27th Century BCE estimates: population, less than 1,000; built up urban area, approx. 100 acres.]\*

One of the five antediluvian cities of Sumeria, Eridu is the oldest of all Sumerian cities.

\*[For my stories, Eridu is situated on a lagoon called the Blue Lagoon on the coast of the Lower Sea (today's Persian or Arabian Gulf).]\*

Legend has it that the god Enki came here from Dilmun (today's Bahrain) and founded the city directly over the Abzu. According to the Sumerian King List, Eridu was the first capital of Sumer.

The patron deity of Eridu was Enki (Ea in Akkadian).

Eshnunna

(Not mentioned in the Bible.)

Modern day Tell Asmar

[Click here for images of figurines found at the site.](#)

Located on the Lower Diyala River.

\*[27th Century BCE estimates: population, approx. 12,000; urban area, approx. 100 acres.]\*

Eshnunna was located on the Diyala River near its juncture with the Tigris.

\*[Like Der and Susa, the other frontier cities situated along the foothills of the Hursag, the walled city of Eshnunna was built on a platform mount overlooking the Diyala valley. Though a part of the Sumerian hegemony, Eshnunna was the principal city of an area sometimes called Warum and served as its capital.]\*

The patron deity of Eshnunna was Ninazu.

#### Girsu

(Not mentioned in the Bible.)

Modern day Tello - archaeological site scenes.

\*[Located on the Upper Ninagina Canal.]\*

\*[27th Century BCE estimates: population: approx. 8,000; urban area, less than 100 acres.]

\*[Girsu was the northernmost Sumerian city on the Ninagina Canal, sited on its left bank. It was located where the Sumerian steppe met the marshlands. Girsu was subservient to Lagash, and Bau, wife of Girsu's god, Ningirsu, had a temple at Lagash. The city of Girsu was spectacular, with whitewashed buildings and tall date palms lining the canal bank. Much of the city's prosperity had to do with processing leather from Lagash and from smuggling profits earned by traffic on the Ninagina.]\*

The patron deity of Girsu was Ningirsu.

#### Isin

(Not mentioned in the Bible.)

Modern day Tell Ishan al-Bahriyat

Located on the Isinnitum Canal.

\*[27th Century BCE estimates: population, approx. 4,000; urban area, approx. 50 acres.]\*

\*[Isin was a city in northwestern Sumer, to the west of the Euphrates, on the Isinnitum Canal. It was an entry point for Amurru leaving the desert and looking for a new life. Gula, the patron goddess of the city did what she could to help the sick and injured. The city consisted of single-storied utilitarian buildings without much design.]\*

The patron deity of Isin was the goddess Gula.

Kesh  
(Not mentioned in the Bible.)  
Perhaps modern day Tell Jidr.

\*[27th Century BCE estimates: population approx. 11,000, urban area: approx. 100 acres.]\*

The location of Kesh is uncertain, but it is likely somewhere southeast of Adab.

\*[For my stories, I have placed it east of the Euphrates and north of the Gibil Canal, in an area between Sumer and the bandit-ridden mountainlands of the Hursag, in the land I've called the frontier. I have made it a community of settlers, principally nomadic Amurru from Tidnum who shepherded sheep in the foothills.]\*

The patron deity of Kesh was the goddess Ninhursag.

KI.AN  
(Not mentioned in the Bible.)  
Located near Zabalam, possibly Tell Shmid.

\*[27th Century BCE estimates: abandoned; extent of ruins, approx. 125 acres.]\*

\*[KI.AN (Sumerian KI = Earth, AN = Heaven), Heaven on Earth, was an ancient walled cultic center on the right bank of the Iturungal Canal above Zabalam. By the time of my stories, it had long been abandoned and was in ruins.]\*

\*[The tutelary god of KI.AN is unknown.]\*

Kish  
(Not mentioned in the Bible.)  
Modern day Tell Al Ukhaimir.  
[Click here for scenes of the archaeological site.](#)

\*[27th Century BCE estimates: population, approx. 32,000; urban area, 250 acres.]\*

According to the Sumerian King List, Kish was the first postdiluvian capital of Sumer.

\*[This Akkadian city was where the god, Enlil, handed down kingship after the Flood. For centuries afterwards, the king of a ruling city, no matter which city, would add to his title, " ... and king of Kish." This ancient city, located on the middle branch of the Upper Euphrates was for many years the city of crafts in the north. By the time my stories take place, kingship had moved south to the Sumerian city of Uruk.]\*

The patron deity of Kish was Zababa.

Kisiga (see Kuara)

Kisurra

(Not mentioned in the Bible.)

Modern day Tell Abu-Hatab.

Located on the Middle Euphrates above Shuruppak.

\*[27th Century BCE estimates: population, less than 5,000; urban area, less than 50 acres.]

\*[A port on the right bank of the Euphrates River at its juncture with the southern end of the Isinnitum Canal. A city able to communicate by fire signals with Zabalam on the other side of Eden.]\*

The patron god of Kisurra was Ninurta.

Kuara (also known as Kisiga)

(Not mentioned in the Bible.)

Probably modern day Tell al-Lahm.

Located on the northern coast of the Lower Sea.

\*[27th Century BCE estimates: population, less than 5,000; urban area, less than 50 acres.]\*

\*[Kuara was the principal seaport on the Lower Sea (Persian or Arabian Gulf) at the mouth of the Euphrates River. The city was also the birthplace of Marduk, Enki's son, who was first known as Asarluhi. The city, called Kisiga by the Kaldees, was a port city dependent upon overseas trade, especially with Dilmun.]\*

The patron deity of Kuara was Meslamtea.

Kutallu (also known as Kutalla)

(Not mentioned in the Bible.)

Modern day Tell Sift

\*[27th Century BCE estimates: population, less than 4,000; urban area, less than 35 acres.]\*

"[A city on the right bank of the Susuka Canal in the heart of Chaldea. It was



surrounded by date plantations and was a leading producer of dried dates, date wine and date honey. It also had fruit trees which grew under the canopy of the palms. Craft shops there produced products made of palm tree wood, fiber and fronds. Most of Kutallu's production was sent downwater by the Susuka Canal to Ur for sale or transshipment.]\*

The patron deity of Kutallu is unknown.

Kutha (also known as Kutu)  
(Biblical connection: See Cuthah in II Kings 17:24  
and Cuth in II Kings 17:30.)  
Near modern day Tell Habil Ibrahim.

\*[27th Century BCE estimates: population, less than 5,000; urban area, less than 100 acres.]\*

\*[Kutha was a very ancient city, a smuggler's marketplace located on the eastern branch of the Upper Euphrates. It was often under siege by the Amurru or Guti, or sometimes both. It had a large underground trade in obsidian, lapis lazuli, carnelian and other precious stones and metals that came from the northeast (modern day Iran and Afghanistan). These gems were shipped downstream to jewelry craftsmen in Umma, Uruk and other cities.]\*

\*[Kutha had a sleazy appearance. It was a city of sin and excitement, where money changed hands fast. The farmlands around the city, where dry farming is possible, were partially abandoned by their owners who had 'struck it rich' in town.]\*

The patron deity of Kutha was Nergal, King of the Underworld.

Lagash  
(Not mentioned in the Bible.)  
Modern day Tell Al-Hiba  
[Click here for scenes from the archaeological site.](#)  
Located on the east bank of the Ninagina Canal.

\*[27th Century BCE estimates: population, approx. 25,000; urban area, approx. 250 acres.]\*

\*[Lagash was a port on the left hand side of the Ninagina Canal. It was the capital of the state known as Lagash (or Sealand). Situated near the mountainlands of the Hursag, it was the primary slave-trading center for Sumeria. It also served as a center for processing and tanning leather, especially from water buffalo. Being on the Ninagina Canal and adjacent to the marshlands, it was a port of entry for smugglers.

However, due to extensive tanning operations, the atmosphere at Lagash had a distinctively unpleasant odor.]\*

The patron deity of Lagash was the goddess Bau.

#### Larak

(Not mentioned in the Bible.)

The site of this antediluvian city is unknown.

Larak was one of the antediluvian cities mentioned in the Sumerian King List.

\*[For my stories, I have assigned it a location on the right bank of the Euphrates above Ur. The city was wiped out when the Flood occurred and never rebuilt, serving as a living memorial to the wrath of Enlil. During the Flood, its god, Pabilsag, left the Great Above and descended to the Netherworld.]\*

#### Larsa

(Not mentioned in the Bible.)

Modern day Tell Senkere.

Located on the Lower Iturungal near Enegi.

\*[27th Century BCE estimates: population: approx. 25,000; urban area: approx. 250 acres.]\*

Larsa was located on the left bank of the Iturungal Canal near its junction with the Euphrates at Uruk-Enegi. It was situated at both the demographic and geographic center of Sumer.

\*[For my stories, Larsa is a city of warehouses and other buildings crowding the quay on the canal. It specialized in product modification, especially textile dyeing for trade with the Amurru and overseas. The city thrived as a trading center because of 'fair treatment' and 'playing by the rules,' both enforced by Shamash.]\*

The patron deity of Larsa was the sun god, Shamash.

#### Marad

(Not mentioned in the Bible.)

Modern day Tell Wannat es-Sadum.

Located on the right bank of the western branch of the Upper Euphrates.

\*[27th Century BCE estimates: population, less than 5,000; urban area. less than 50

acres.]\*

\*[For my stories, Marad was the desert city of Sumeria, located on the right bank of the western branch of the Upper Euphrates. There was little trade except to serve as a collection point for what the Amurru brought in from the desert. Marad was a typical desert city composed of mud brick buildings surrounded by a low city wall.]\*

The patron deity of Marad was Ninurta, the Storm God..

Nagsu

(Not mentioned in the Bible.)

Location is unknown.

\*[Assumed 27th Century BCE figures: population, less than 3,000; urban area, less than 50 acres.]\*

\*[For my stories, Nagsu was on the left bank of the Iturungal Canal at a point one day's journey down from Umma, where a small canal, the Nantuma, branched off southward leading into the marshlands and connecting, ultimately, with the Ninagina Canal. The Nantuma was one of the favorite routes for smugglers to avoid port inspections and resulting tolls. From there, smuggled goods were shipped overseas or on to legitimate markets in Sumer.]\*

The patron deity of Nagsu is unknown.

Nina (also known as Sirara)

(Not mentioned in the Bible.)

Modern Tell Zurghul in southern Iraq.

Located on the Lower Sea coast  
at the mouth of the Ninagina Canal.

\*[27th Century BCE estimates: population, less than 5,000; urban area, less than 50 acres.]\*

\*[For my stories, Nina is a port city on the right hand bank of the Ninagina Canal where it empties into the Lower Sea. Enki raised a hill from the marshlands on which to build the city for his daughter, Nanshe.]\*

The patron deity of Nina was the goddess Nanshe.

Nippur

(Not mentioned in the Bible.)

Modern day Niffer (Nuffar).  
Click [here](#) for scenes from the archaeological site.  
Click [here](#) for the Holy City of Nippur excavations.  
Located on the left bank of the mid Euphrates.

\*[27th Century BCE estimates: population, approx. 18,000; urban area, approx. 200 acres.]\*

Nippur was located on the left bank of the Euphrates River and served as the dividing line between Sumer and Akkad, except for the Sumerian cities of Sippar and Eshnunna which were both north of Nippur. Nippur was a holy city, where Enlil, king of the gods, had his temple, called the Ekur. The Assembly of the Gods met at the Ekur. Nippur, much like today's Mecca, stood aloof from politics, but kings from cities throughout Sumeria went to Nippur to gain recognition for their kingship.

The patron deity of Nippur was Enlil, king of the gods.

Shuruppak  
(Not mentioned in the Bible.)  
Modern day Tell Fara  
Located on the Euphrates north of Uruk.

\*[27th Century estimates: population, approx. 21,000; urban area, approx. 250 acres.]\*

Shuruppak was one of the five antediluvian cities according to the Sumerian King List. It is located on the right hand bank of the Euphrates River some thirty miles north of Uruk. The Flood came while Ubartutu was lugal (king) of Shuruppak, and Utnapishtim / Ziusura / Atra-hasis (three names for the Sumerian Noah who came from Shuruppak) built an ark and rode to safety with his family.

\*[In my stories, Shuruppak was the center of an agriculture district along the Euphrates. It also served as a collection center for products brought in from the desert by the Amurru.]\*

Shuruppak's patron deity was the goddess Sud.

Sippar  
(Not mentioned in the Bible.)  
Modern day Tell Abu Habbah.  
Click [here](#) for scenes from the archaeological site.  
More archaeological site scenes are [here](#).  
Located on the Upper Euphrates near present-day Baghdad.

\*[27th Century BCE estimates: population, approx. 16,000; urban area, approx. 200 acres.]\*

Sippar is the northernmost city of Sumer and is where the Euphrates River bifurcated. In ancient days, the Euphrates was often called 'The River of Sippar.' It was one of the five antediluvian cities listed in the Sumerian King List.

\*[In my stories, Sippar is a distant trading outpost, shipping locally grown wool and agricultural products down the Euphrates. It also trans-shipped bitumen from Is (also called Tuttul, the modern city of Hit) and was the jumping off point for those venturing up the Euphrates valley.]\*

Sippar's patron deity was the Sumerian sun god, Shamash.

Sirara (see Nina)

Susa

(The Biblical 'Shushan' - the site of Esther and the story of Daniel and the lions. See the books of Nehemiah, Esther and Daniel.)

Modern day city of Shush in Iran  
Located on a plain east of Sumer.

\*[27th Century BCE estimates: population, approx. 22,000; urban area, approx. 300 acres.]\*

Susa, located on the Ulai Canal, was the capital of both the province of Susiana and the country of Elam.

\*[In my stories, Susa was one of the earliest cities, located near the Land of the Gods which was in the mountains. An early civilization flourished there producing, among other things, beautiful pottery for the gods.]\*

The patron deity of Susa was the Elamite god Inshushinak.

Umma

(Not mentioned in the Bible.)  
Modern day Tell Jokha.

Click here for scenes from the archaeological site.  
Located on the middle Iturungal Canal.

\*[27th Century BCE estimates: population, approx. 31,000; urban area, approx. 500 acres.]\*

Umma was a sizable city on the left bank of the Iturungal Canal at its junction with the Gibil Canal.

\*[In my stories, Umma was a city of jewelers and other artisans working with precious metals from Bad-tibira and precious stones imported from overseas and from the east. The city-state had numerous conflicts with Lagash over a large tract of fertile agricultural land to the south between the two cities, called the Gu-edin.]\*

Umma's patron deity was Shara, one of Inanna's sons.

### Ur

(This city is the Biblical 'Ur of Chaldea' that Abraham came from. See: Genesis 11:28,31; 15,7; I Chronicles 11,35; and Nehemiah 9,7.)

Modern day Tell al-Muqayyar.

[Click here for a brief history of Ur.](#)

[Click here for scenes from the archaeological site.](#)

Located on the left bank of the Lower Euphrates.

\*[ 27th Century BCE estimates: population, approx. 34,000; urban area, approx 150 acres.]\*

The city of Ur, on the left bank of the Lower Euphrates, was the largest city in Chaldea and served as its capital.

\*[In my stories, Ur unsuccessfully competed with Uruk for trade but served as the primary center for date and dye exports.]\*

Ur's patron deity was the moon god, Sin.

### Uruk

(This is the Biblical 'Erech' : Genesis 10,10.)

Modern day Tell Warka

[Click here for scenes from the archaeological site.](#) Located at the junction of the Iturungal Canal with the Euphrates River.

\*[27th Century BCE estimates: population, approx. 80,000; urban area, approx. 1,000 acres.]\*

Uruk, at the confluence of the Iturungal Canal with the Euphrates River was the largest city in the world of ancient Sumeria. It was the trading center of Sumer and was often called "the Marketplace of the Land."

Because of its extensive trading activity, it had a diverse population and was often referred to as 'The Rainbow City.' Actually, Uruk was a combination of two cities; Kullab, the secular half, which fronted on the Euphrates River and Eanna, the older divine half which fronted on the Iturungal Canal.

\*[For the purpose of my stories, Uruk is also the center of the Karum, a guild of independent tradesmen called the traders. Besides being the marketplace of Sumeria, it was also its financial center.]\*

The patron deity of Uruk was the goddess Inanna, who was later known as Ishtar by the Babylonians.

### Zabalam

(Not mentioned in the Bible.)

Modern day Tell Ibzeikh.

Located on the Iturungal Canal at its junction with the Ninagina Canal..

\*[27th Century BCE estimates: population, approx. 9,000; urban area, approx. 100 acres.]\*

\*[In my stories, Zabalam. sometimes written Zabala, was on the left bank of the Iturungal Canal, at its junction with the Ninagina, which also gave it access to the Gibil Canal. It was one of the important ports of Sumeria. Locally, it produced ceramics.]\*

The patron deity of Zabalam was the goddess Inanna.

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About this capture

James W. Bell's

Ancient Sumeria

"In the Days when Gods Walked

Upon the Face of the Earth"

## Sumerian Cities

By James W. Bell    ©   2001 - 2003

Although the cities of Sumeria were independent city states, most with lugals (kings), they also tended to be interdependent for three reasons:

- (1) To maintain the rivers and canals that criss-crossed the Land, connecting cities and serving as the roadways of Sumer;
- (2) To maximize benefits from extensive trading which resulted in specialization and
- (3) To better serve the pantheon of gods who regularly met as the Assembly of the Gods at the Ekur temple in the holy city of Nippur on the Upper Euphrates.

\*[ ..... ]\* Indicate assumptions on which my stories are based.

### Adab

(Not mentioned in the Bible)

Modern day Tell Bismaya

Located on the upper Iturungal Canal.

[Click here to read the book by Edgar James Banks:](#)

[Bismya: The Lost City of Adab.](#)

\*[27th Century BCE estimates: population approx. 13,000, urban area approx. 125 acres.]\*

\*[Adab, one of Sumer's older cities, was the northernmost city on the Iturungal Canal, sited on the east bank of the canal 15 miles below where it branched off from the Euphrates.]\*

\*[Adab was the cosmopolitan city of Northern Sumer, a city of mixed races, including Akkadian, Amurri and Sumerian populations. As Uruk was Sumer's southern trading city, Adab was the northern trading center, selling leather goods from Lagash, pottery from Zabalam, jewelry from Umma, metals from Bad-tibira, textiles from Larsa and dates from as far away as Ur. Originally, it existed to furnish supplies and sanctified foodstuffs to the temples in the holy city of Nippur. Because of its location on the heavily-traveled Iturungal, it also specialized in the sale of supplies and votive items to pilgrims on their way to the holy city.]\*



\*[The city's patron deity was ostensibly the Earth goddess, Ninhursag, but its destiny was decreed by one of her daughters, Lisin, a little known goddess interested in handicraft production and trade.]\*

#### Anshan

(Not mentioned in the Bible.)

Today's Tell Tepe Maylan.

Located in the mountains, southeast of Susa.

\*[27th Century BCE estimates: population, approx. 10,000; urban area, approx. 125 acres.]\*

Like Susa, Anshan was one of the major cities of the city-state of Elam. In the third millennium, Anshan was surrounded by a wall protecting 500 acres, only a quarter of which was occupied. The city had workshops for processing lapis lazuli and other materials imported from a distant area that today is known as Afghanistan.

The city's patron deity is not known.

#### Apisala

(Not mentioned in the Bible.)

Located north of the Gabil Canal east of Zabalam.

\*[27th Century BCE estimates: population, less than 1,000; urban area, less than 50 acres.]\*

\*[Apisala was a small outpost on the edge of the frontier, on the Gabil Canal at its intersection with the Ninagina. The town served mainly as a watcher (security) station to protect settlers along the eastern stretch of the Gabil Canal from mountain bandits raiding from the Hursag and to stop smuggling on the Ninagina Canal.]\*

The city's patron deity is not known.

#### Aratta

(Not mentioned in the Bible.)

Located in the Zagros Mountains, possibly at the archaeological site of Godin, six miles east of Kangavar in southern Kurdistan in Iran.

\*[27th Century BCE estimates: permanent population, 1,000; partially abandoned urban area, approx. 100 acres.]\*

\*[According to legend, when the gods first came down to the Earth, they built the city of Aratta on the highest mountaintops to be nearer to Heaven. The mountain range, today's Zagros Mountains, was called the Land of the Gods.]\*

\*[The gods lived in the city of Aratta with their newly-created servants, human mortals, nearby. Later, after the gods abandoned the city and moved down to the Plain of Sumer, humans took over the city.]\*

\*[When the other gods left, a young goddess named Innin, who had been born on the Earth and had therefore not been assigned a mission, took it on herself to take charge of Aratta. She remained its tutelary goddess until she was renamed by Anu as Inanna, Queen of Heaven. As Inanna, she followed the other gods down to the Plain of Sumer, where she took over the city of Zabalam on the Iturungal Canal. ]\*

The Lord of Aratta pleaded for Inanna to return, but to no avail. \*[The mountainlands grew lawless and became the home of bandits. They were thereafter called the Hursag and regarded as both foreign and hostile.]\*

### Babil

(Called Babylon by the Greeks)

(The Biblical Babylon and the Babel of Genesis.)

Located on the western branch  
of the Upper Euphrates.

[Click here to see archaeological site and art](#)

[Click here for two pages of images of Babylon](#)

\*[27th Century BCE estimates: population: less than 6,000, urban area less than 50 acres.]\*

'Babylon' was the Greek name for this city. Although until the time of Hammurabi (1792-1749 BCE) this was hardly more than a village, Biblical references make it important.

\*[It was in the city of Babil where the gods saw the ziggurat built, designed to reach Heaven. They chose to tear it down and confound the language of men so they no longer understood one another. They drove the inhabitants out of the city into the desert that lies to the south and west. The people endured, but lost the veneer of civilization, becoming the Amurru (the Biblical Amorites).]\*

\*[It was Enki who, long afterwards, gave the deserted city of Babil to his son, Marduk. "Go, my son," he told young Marduk. "Go to Babil and get the mortals to help rebuild it. Make Babil once again the pre-eminent city on the Earth."]\*

The patron deity of Babil was Marduk, Enki's son.

Bad-tibira  
(Not mentioned in the Bible.)  
Modern Tell al-Medain or Medina.  
Located on the Iturungal Canal, below Umma.

\*[27th Century BCE estimates: population: approx. 19,000; urban area approx, 175 acres.]\*

One of the five antediluvian cities of Sumeria, located on the southern part of the Iturungal where the canal turns to the west.

\*[Bad-tibira was a city of reed-burning furnaces and smelteries situated on the edge of the marshlands, using the swamp as a source of water and reeds. Ores were brought from overseas via the Euphrates and Iturungal to the furnaces of Bad-tibira. Metals, principally copper, but also gold and silver, were shipped from there to artisan shops in the urban centers of Uruk, Ur, Umma and Adab.]\*

The patron deity of Bad-tibira was Lulal, son of Inanna. The city was once the province of the god Dumuzi, Inanna's estranged husband.

Dabrum  
(Not mentioned in the Bible.)  
Modern day Tell Jidr.  
Located on the Upper Iturungal above Zabalam.

\*[27th Century BCE estimates: population, less than 3,000; urban area, less than 50 acres.]\*

Dabrum was a minor city on the left bank of the Iturungal that served as a way station between Adab and Zabalam. \*[It also served as a collection point for wool and agricultural produce.]\*

The patron deity of Dabrum is not known.

Der  
(Not mentioned in the Bible.)  
(Modern day Tell Aqar [Badrah] in eastern Iraq.)

\*[27th Century BCE estimates: population, less than 3,000; urban area less than 50 acres.]\*

\*[According to legend, Der was the citadel built by Anu in the middle pass of the Hursag after most gods abandoned the Land of the Gods. Its purpose was to protect Sumeria by serving as a bulwark against roving bands of mountain bandits. The cities of Eshnunna and Susa protected the northern and southern passes respectively.]\*

\*[Der is where Innin first met Anu and where her name was changed to Inanna, Queen of Heaven. When Inanna later invited Anu to join her in the Eanna temple at Uruk, Anu gave dominion over Der to Ishtaran, a god interested in adjudicating border disputes.]\*

The patron deity of Der was Ishtaran, who assumed the duty of protecting the border after Anu left.

#### Dilbat

(Not mentioned in the Bible.)

Modern day Tell Deylum.

Located on the western branch  
of the Upper Euphrates.

\*[27th Century BCE estimates: population, less than 5,000; urban area less than 50 acres.]\*

Dilbat was located on the right bank of the Western Euphrates downriver from Babil.

\*[The city was an agricultural center, producing reed products and grain grown in nearby fields locally using Amurru workers as an inexpensive source of labor. The nomad labor was cheaper than keeping slaves. The farms grew big in size, becoming plantations and producing families with immense landholdings. Dilbat was a walled city of trees, parks and beautiful buildings, a forerunner of what Babil (Babylon) would later become with its hanging gardens.]\*

The patron deity of Dilbat was the goddess Urash.

#### Enegi

(Not mentioned in the Bible.)

Modern day Tell Umm al-Wawiya.

Located just below the confluence of the Iturungal and Euphrates, across the canal from Uruk.

\*[27th Century BCE estimates: population, less than 5,000; urban area, less than 50 acres. ]\*

Enegi, the northernmost Kaldee city, was located at the junction of the Iturungal Canal with the Euphrates River. It was a heavily walled city across the canal from Uruk, the

great trading center of Sumer.

\*[Enegi was unique in fronting on the two great waterways of Sumer and was a city of shipyards and supplies for the Sumerian merchant marine.]\*

The patron deity of Enegi was Ninazu.

### Eridu

(Not mentioned in the Bible.)

Modern day Abu Shahrein - [click here for scenes](#).

Located on the northern coast of the Lower Sea.

\*[27th Century BCE estimates: population, less than 1,000; built up urban area, approx. 100 acres.]\*

One of the five antediluvian cities of Sumeria, Eridu is the oldest of all Sumerian cities.

\*[For my stories, Eridu is situated on a lagoon called the Blue Lagoon on the coast of the Lower Sea (today's Persian or Arabian Gulf).]\*

Legend has it that the god Enki came here from Dilmun (today's Bahrain) and founded the city directly over the Abzu. According to the Sumerian King List, Eridu was the first capital of Sumer.

The patron deity of Eridu was Enki (Ea in Akkadian).

### Eshnunna

(Not mentioned in the Bible.)

Modern day Tell Asmar

[Click here for images of figurines found at the site.](#)

Located on the Lower Diyala River.

\*[27th Century BCE estimates: population, approx. 12,000; urban area, approx. 100 acres.]\*

Eshnunna was located on the Diyala River near its junction with the Tigris.

\*[Like Der and Susa, the other frontier cities situated along the foothills of the Hurridges, the walled city of Eshnunna was built on a platform mount overlooking the Diyala valley. Though a part of the Sumerian hegemony, Eshnunna was the principal city of an area sometimes called Warum and served as its capital.]\*

The patron deity of Eshnunna was Ninazu.

### Girsu

(Not mentioned in the Bible.)

Modern day Tello - archaeological site scenes.

\*[Located on the Upper Ninagina Canal.]\*

\*[27th Century BCE estimates: population: approx. 8,000; urban area, less than 100 acres.]

\*[Girsu was the northernmost Sumerian city on the Ninagina Canal, sited on its left bank. It was located where the Sumerian steppe met the marshlands. Girsu was subservient to Lagash, and Bau, wife of Girsu's god, Ningirsu, had a temple at Lagash. The city of Girsu was spectacular, with whitewashed buildings and tall date palms lining the canal bank. Much of the city's prosperity had to do with processing leather from Lagash and from smuggling profits earned by traffic on the Ninagina.]\*

The patron deity of Girsu was Ningirsu.

### Isin

(Not mentioned in the Bible.)

Modern day Tell Ishan al-Bahriyat

Located on the Isinnitum Canal.

\*[27th Century BCE estimates: population, approx. 4,000; urban area, approx. 50 acres.]\*

\*[Isin was a city in northwestern Sumer, to the west of the Euphrates, on the Isinnitum Canal. It was an entry point for Amurru leaving the desert and looking for a new life. Gula, the patron goddess of the city did what she could to help the sick and injured. The city consisted of single-storied utilitarian buildings without much design.]\*

The patron deity of Isin was the goddess Gula.

### Kesh

(Not mentioned in the Bible.)

Perhaps modern day Tell Jidr.

\*[27th Century BCE estimates: population approx. 11,000, urban area: approx. 100 acres.]\*

The location of Kesh is uncertain, but it is likely somewhere southeast of Adab.

\*[For my stories, I have placed it east of the Euphrates and north of the Gibil Canal, in an area between Sumer and the bandit-ridden mountainlands of the Hursag, in the land I've called the frontier. I have made it a community of settlers, principally nomadic Amurru from Tidnum who shepherded sheep in the foothills.]\*

The patron deity of Kesh was the goddess Ninhursag.

#### KI.AN

(Not mentioned in the Bible.)

Located near Zabalam, possibly Tell Shmid.

\*[27th Century BCE estimates: abandoned; extent of ruins, approx. 125 acres.]\*

\*[KI.AN (Sumerian KI = Earth, AN = Heaven), Heaven on Earth, was an ancient walled cultic center on the right bank of the Iturungal Canal above Zabalam. By the time of my stories, it had long been abandoned and was in ruins.]\*

\*[The tutelary god of KI.AN is unknown.]\*

#### Kish

(Not mentioned in the Bible.)

Modern day Tell Al Ukhaimir.

[Click here for scenes of the archaeological site.](#)

\*[27th Century BCE estimates: population, approx. 32,000; urban area, 250 acres.]\*

According to the Sumerian King List, Kish was the first postdiluvian capital of Sumer.

\*[This Akkadian city was where the god, Enlil, handed down kingship after the Flood. For centuries afterwards, the king of a ruling city, no matter which city, would add to his title, " ... and king of Kish." This ancient city, located on the middle branch of the Upper Euphrates was for many years the city of crafts in the north. By the time my stories take place, kingship had moved south to the Sumerian city of Uruk.]\*

The patron deity of Kish was Zababa.

#### Kisiga (see Kuara)

#### Kisurra

(Not mentioned in the Bible.)

Modern day Tell Abu-Hatab.

Located on the Middle Euphrates above Shuruppak.

\*[27th Century BCE estimates: population, less than 5,000; urban area, less than 50 acres.]

\*[A port on the right bank of the Euphrates River at its juncture with the southern end of the Isinnitum Canal. A city able to communicate by fire signals with Zabalam on the other side of Eden.]\*

The patron god of Kisurra was Ninurta.

Kuara (also known as Kisiga)

(Not mentioned in the Bible.)

Probably modern day Tell al-Lahm.

Located on the northern coast of the Lower Sea.

\*[27th Century BCE estimates: population, less than 5,000; urban area, less than 50 acres.]\*

\*[Kuara was the principal seaport on the Lower Sea (Persian or Arabian Gulf) at the mouth of the Euphrates River. The city was also the birthplace of Marduk, Enki's son, who was first known as Asarluhi. The city, called Kisiga by the Kaldees, was a port city dependent upon overseas trade, especially with Dilmun.]\*

The patron deity of Kuara was Meslamtea.

Kutallu (also known as Kutalla)

(Not mentioned in the Bible.)

Modern day Tell Sift

\*[27th Century BCE estimates: population, less than 4,000; urban area, less than 35 acres.]\*

"[A city on the right bank of the Susuka Canal in the heart of Chaldea. It was surrounded by date plantations and was a leading producer of dried dates, date wine and date honey. It also had fruit trees which grew under the canopy of the palms. Craft shops there produced products made of palm tree wood, fiber and fronds. Most of Kutallu's production was sent downwater by the Susuka Canal to Ur for sale or transshipment.]\*

The patron deity of Kutallu is unknown.



Kutha (also known as Kutu)  
(Biblical connection: See Cuthah in II Kings 17:24  
and Cuth in II Kings 17:30.)  
Near modern day Tell Habil Ibraham.

\*[27th Century BCE estimates: population, less than 5,000; urban area, less than 100 acres.]\*

\*[Kutha was a very ancient city, a smuggler's marketplace located on the eastern branch of the Upper Euphrates. It was often under siege by the Amurru or Guti, or sometimes both. It had a large underground trade in obsidian, lapis lazuli, carnelian and other precious stones and metals that came from the northeast (modern day Iran and Afghanistan). These gems were shipped downstream to jewelry craftsmen in Umma, Uruk and other cities.]\*

\*[Kutha had a sleazy appearance. It was a city of sin and excitement, where money changed hands fast. The farmlands around the city, where dry farming is possible, were partially abandoned by their owners who had 'struck it rich' in town.]\*

The patron deity of Kutha was Nergal, King of the Underworld.

Lagash  
(Not mentioned in the Bible.)  
Modern day Tell Al-Hiba  
[Click here for scenes from the archaeological site.](#)  
Located on the east bank of the Ninagina Canal.

\*[27th Century BCE estimates: population, approx. 25,000; urban area, approx. 250 acres.]\*

\*[Lagash was a port on the left hand side of the Ninagina Canal. It was the capital of the state known as Lagash (or Sealand). Situated near the mountainlands of the Hursag, it was the primary slave-trading center for Sumeria. It also served as a center for processing and tanning leather, especially from water buffalo. Being on the Ninagina Canal and adjacent to the marshlands, it was a port of entry for smugglers. However, due to extensive tanning operations, the atmosphere at Lagash had a distinctively unpleasant odor.]\*

The patron deity of Lagash was the goddess Bau.

Larak  
(Not mentioned in the Bible.)  
The site of this antediluvian city is unknown.

Larak was one of the antediluvian cities mentioned in the Sumerian King List.

\*[For my stories, I have assigned it a location on the right bank of the Euphrates above Ur. The city was wiped out when the Flood occurred and never rebuilt, serving as a living memorial to the wrath of Enlil. During the Flood, its god, Pabilsag, left the Great Above and descended to the Netherworld.]\*

### Larsa

(Not mentioned in the Bible.)

Modern day Tell Senkere.

Located on the Lower Iturungal near Enegi.

\*[27th Century BCE estimates: population: approx. 25,000; urban area: approx. 250 acres.]\*

Larsa was located on the left bank of the Iturungal Canal near its junction with the Euphrates at Uruk-Enegi. It was situated at both the demographic and geographic center of Sumer.

\*[For my stories, Larsa is a city of warehouses and other buildings crowding the quay on the canal. It specialized in product modification, especially textile dyeing for trade with the Amurru and overseas. The city thrived as a trading center because of 'fair treatment' and 'playing by the rules,' both enforced by Shamash.]\*

The patron deity of Larsa was the sun god, Shamash.

### Marad

(Not mentioned in the Bible.)

Modern day Tell Wannat es-Sadum.

Located on the right bank of the western branch of the Upper Euphrates.

\*[27th Century BCE estimates: population, less than 5,000; urban area. less than 50 acres.]\*

\*[For my stories, Marad was the desert city of Sumeria, located on the right bank of the western branch of the Upper Euphrates. There was little trade except to serve as a collection point for what the Amurru brought in from the desert. Marad was a typical desert city composed of mud brick buildings surrounded by a low city wall.]\*

The patron deity of Marad was Ninurta, the Storm God..

Nagsu  
(Not mentioned in the Bible.)  
Location is unknown.

\*[Assumed 27th Century BCE figures: population, less than 3,000; urban area, less than 50 acres.]\*

\*[For my stories, Nagsu was on the left bank of the Iturungal Canal at a point one day's journey down from Umma, where a small canal, the Nantuma, branched off southward leading into the marshlands and connecting, ultimately, with the Ninagina Canal. The Nantuma was one of the favorite routes for smugglers to avoid port inspections and resulting tolls. From there, smuggled goods were shipped overseas or on to legitimate markets in Sumer.]\*

The patron deity of Nagsu is unknown.

Nina (also known as Sirara)  
(Not mentioned in the Bible.)  
Modern Tell Zurghul in southern Iraq.  
Located on the Lower Sea coast  
at the mouth of the Ninagina Canal.

\*[27th Century BCE estimates: population, less than 5,000; urban area, less than 50 acres.]\*

\*[For my stories, Nina is a port city on the right hand bank of the Ninagina Canal where it empties into the Lower Sea. Enki raised a hill from the marshlands on which to build the city for his daughter, Nanshe.]\*

The patron deity of Nina was the goddess Nanshe.

Nippur  
(Not mentioned in the Bible.)  
Modern day Niffer (Nuffar).  
[Click here for scenes from the archaeological site.](#)  
[Click here for the Holy City of Nippur excavations.](#)  
Located on the left bank of the mid Euphrates.

\*[27th Century BCE estimates: population, approx. 18,000; urban area, approx. 200 acres.]\*

Nippur was located on the left bank of the Euphrates River and served as the dividing

line between Sumer and Akkad, except for the Sumerian cities of Sippar and Eshnunna which were both north of Nippur. Nippur was a holy city, where Enlil, king of the gods, had his temple, called the Ekur. The Assembly of the Gods met at the Ekur. Nippur, much like today's Mecca, stood aloof from politics, but kings from cities throughout Sumeria went to Nippur to gain recognition for their kingship.

The patron deity of Nippur was Enlil, king of the gods.

Shuruppak  
(Not mentioned in the Bible.)  
Modern day Tell Fara  
Located on the Euphrates north of Uruk.

\*[27th Century estimates: population, approx. 21,000; urban area, approx. 250 acres.]\*

Shuruppak was one of the five antediluvian cities according to the Sumerian King List. It is located on the right hand bank of the Euphrates River some thirty miles north of Uruk. The Flood came while Ubartutu was lugal (king) of Shuruppak, and Utnapishtim / Ziusura / Atra-hasis (three names for the Sumerian Noah who came from Shuruppak) built an ark and rode to safety with his family.

\*[In my stories, Shuruppak was the center of an agriculture district along the Euphrates. It also served as a collection center for products brought in from the desert by the Amurru.]\*

Shuruppak's patron deity was the goddess Sud.

Sippar  
(Not mentioned in the Bible.)  
Modern day Tell Abu Habbah.  
Click here for scenes from the archaeological site.  
More archaeological site scenes are here.  
Located on the Upper Euphrates near present-day Baghdad.

\*[27th Century BCE estimates: population, approx. 16,000; urban area, approx. 200 acres.]\*

Sippar is the northernmost city of Sumer and is where the Euphrates River bifurcated. In ancient days, the Euphrates was often called 'The River of Sippar.' It was one of the five antediluvian cities listed in the Sumerian King List.

\*[In my stories, Sippar is a distant trading outpost, shipping locally grown wool and agricultural products down the Euphrates. It also trans-shipped bitumen from Is (also

called Tuttul, the modern city of Hit) and was the jumping off point for those venturing up the Euphrates valley.]\*

Sippar's patron deity was the Sumerian sun god, Shamash.

Sirara (see Nina)

Susa

(The Biblical 'Shushan' - the site of Esther and the story of Daniel and the lions. See the books of Nehemiah, Esther and Daniel.)

Modern day city of Shush in Iran

Located on a plain east of Sumer.

\*[27th Century BCE estimates: population, approx. 22,000; urban area, approx. 300 acres.]\*

Susa, located on the Ulai Canal, was the capital of both the province of Susiana and the country of Elam.

\*[In my stories, Susa was one of the earliest cities, located near the Land of the Gods which was in the mountains. An early civilization flourished there producing, among other things, beautiful pottery for the gods.]\*

The patron deity of Susa was the Elamite god Inshushinak.

Umma

(Not mentioned in the Bible.)

Modern day Tell Jokha.

[Click here for scenes from the archaeological site.](#)

Located on the middle Iturungal Canal.

\*[27th Century BCE estimates: population, approx. 31,000; urban area, approx. 500 acres.]\*

Umma was a sizable city on the left bank of the Iturungal Canal at its junction with the Gibil Canal.

\*[In my stories, Umma was a city of jewelers and other artisans working with precious metals from Bad-tibira and precious stones imported from overseas and from the east. The city-state had numerous conflicts with Lagash over a large tract of fertile agricultural land to the south between the two cities, called the Gu-edin.]\*

Umma's patron deity was Shara, one of Inanna's sons.

### Ur

(This city is the Biblical 'Ur of Chaldea' that Abraham came from. See: Genesis 11:28,31; 15,7; I Chronicles 11,35; and Nehemiah 9,7.)

Modern day Tell al-Muqayyar.

[Click here for a brief history of Ur.](#)

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Located on the left bank of the Lower Euphrates.

\*[ 27th Century BCE estimates: population, approx. 34,000; urban area, approx 150 acres.]\*

The city of Ur, on the left bank of the Lower Euphrates, was the largest city in Chaldea and served as its capital.

\*[In my stories, Ur unsuccessfully competed with Uruk for trade but served as the primary center for date and dye exports.]\*

Ur's patron deity was the moon god, Sin.

### Uruk

(This is the Biblical 'Erech' : Genesis 10,10.)

Modern day Tell Warka

[Click here for scenes from the archaeological site.](#) Located at the junction of the Iturungal Canal with the Euphrates River.

\*[27th Century BCE estimates: population, approx. 80,000; urban area, approx. 1,000 acres.]\*

Uruk, at the confluence of the Iturungal Canal with the Euphrates River was the largest city in the world of ancient Sumeria. It was the trading center of Sumer and was often called "the Marketplace of the Land."

Because of its extensive trading activity, it had a diverse population and was often referred to as 'The Rainbow City.' Actually, Uruk was a combination of two cities; Kullab, the secular half, which fronted on the Euphrates River and Eanna, the older divine half which fronted on the Iturungal Canal.

\*[For the purpose of my stories, Uruk is also the center of the Karum, a guild of independent tradesmen called the traders. Besides being the marketplace of Sumeria, it was also its financial center.]\*

The patron deity of Uruk was the goddess Inanna, who was later known as Ishtar by the Babylonians.

### Zabalam

(Not mentioned in the Bible.)

Modern day Tell Ibzeikh.

Located on the Iturungal Canal at its junction with the Ninagina Canal..

\*[27th Century BCE estimates: population, approx. 9,000; urban area, approx. 100 acres.]\*

\*[In my stories, Zabalam, sometimes written Zabala, was on the left bank of the Iturungal Canal, at its junction with the Ninagina, which also gave it access to the Gibil Canal. It was one of the important ports of Sumeria. Locally, it produced ceramics.]\*

The patron deity of Zabalam was the goddess Inanna.

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[oi-education@uchicago.edu](mailto:oi-education@uchicago.edu)

## THE ORIENTAL INSTITUTE MUSEUM

The Mesopotamian Gallery reopened on October 18, 2003.

The Persian Gallery reopened on September 9, 2000.

The Egyptian Gallery reopened on May 29, 1999.

The remaining two galleries will reopen, in succession, over the next several years.

Please call Museum Information at the number below for more precise information.

The Oriental Institute is a museum and research organization devoted to the study of the ancient Near East. Founded in 1919 by James Henry Breasted, the Institute, a part of the University of Chicago, is an internationally recognized pioneer in the archaeology, philology, and history of early Near Eastern civilizations. The Institute has undertaken projects in every part of the ancient Near East, including the Nile Valley, Mesopotamia, Persia, parts of the Ottoman Empire, and the lands of the Bible. Institute scholars also maintain research projects in Chicago, such as dictionaries and lexicons of ancient Akkadian, Hittite, Demotic, Egyptian, and Sumerian.

ANE in the World MapIt was in the Near East that the earliest civilizations of the ancient world arose, beginning as a heterogeneous group of cultures that began to crystallize into urban societies of literate states and empires around 3000 B.C. in both Egypt and Mesopotamia. Among the achievements of the geographically and chronologically diverse cultures that arose in this area are the domestication of wild grains (including wheat and barley) and animals (such as sheep, goats, and cattle), and the invention of writing and the alphabet.

## ORIENTAL INSTITUTE MAP SERIES

Revised: December 16, 2003

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### THE FOUNDATION OF THE INSTITUTE

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#### FIELD WORK OF THE ORIENTAL INSTITUTE

#### DICTIONARIES AND EPIGRAPHY

#### THE ORIENTAL INSTITUTE: TODAY AND TOMORROW

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The New Crusade

By James Henry Breasted

President of the American Historical Association, 1928

Annual address of the president of the American Historical Association, delivered at Indianapolis, December 28, 1928. From the American Historical Review, Volume 34, Issue 2, p. 215-236

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Biography

Extended Bibliography

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A History of Egypt: From the Earliest Times to the Persian Conquest

Ancient Records of Egypt: The Twentieth Through the Twenty-Sixth Dynasties

Ancient Records of Egypt: The First Through the Seventeenth Dynasties

Development of Religion and Thought in Ancient Egypt

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The definition of history which recognizes it as a record of human experience is perhaps the one now most widely accepted. Those definitions which have affirmed it to be chiefly an affair of the state have themselves passed into the limbo of historical evidences for the incredible lack of imagination displayed by some earlier historians—a lack the more extraordinary when one considers the wide prospect of human activity already surveyed by Voltaire in his *Les Moeurs*. If Europe was slow to recognize a broader definition of history after Voltaire had showed the way, America was still slower. The work of Riehl, of Gustav Freitag, and above all, of Burckhardt, in revealing the whole range of human life as a symmetrical whole, and in conceiving such a disclosure of it as the real responsibility of history, was, as we all know, already having a powerful influence in Germany by 1850, that is two generations ago; but notwithstanding the extraordinary work of Parkman, the historians of America were more than a generation behind in recognizing “Kulturgeschichte”, the history of civilization, as the very life-blood of history.

This slowness of the New World to discern that the very substance of human development lies in those processes which only the history of civilization can set forth, is the more remarkable in view of the fact that the conquest of the New World, consisting as it did so largely in that tremendous drama of the subjugation of the wilderness, was itself a chapter of human experience which could be successfully depicted only by the methods and the inclusiveness of the history of civilization, as Parkman had so powerfully shown. We of America are especially fitted to visualize and to understand the



marvellous transformation of a wilderness into a land of splendid cities. But it is obvious that our fathers, whose efforts have planted these great and prosperous cities along the once lonely trails of our own broad land, received all the fundamentals of civilization as a heritage from their European ancestors. There was an age, however, when the transition from savagery to civilization, with all its impressive outward manifestations in art and architecture, took place for the first time. It is the recognition of history as a record of human experience which has inevitably resulted in the inclusion of this conquest of civilization within the framework of a complete human history.

This appearance of civilization for the first time is the most remarkable event in the history of the universe, in so far as it is known to us. It has been shown by the palaeontologists that there were several manlike creatures, physically the equals and rivals of the earliest man himself; but the advance in brain power and the expansion of the forebrain, where the faculties of correlation and coördination reside—this advance which enabled one of these creatures to rise from bestial degradation and savagery to the conquest of civilized life, was an unprecedented occurrence in the evolution of life on our planet. Perhaps following Wallace, one of the leading astronomers of modern times has recently suggested that the culmination of evolution in human life on our planet may still remain without a parallel throughout the universe. In any case, in so far as our knowledge of the universe carries us, the advent of civilization for the first time on our globe represents the highest ascent of the life processes to which evolution had anywhere attained.

It is therefore of fundamental importance to determine where this marvellous process took place, and I believe that the materials for settling this question are already in our hands. Today the traveller on the Nile enters a wonderland at whose gates rise the colossal pyramids of which he has had visions perhaps from earliest childhood. As he ascends the river he sees expanding behind palm-fringed shores vast temple precincts, to which avenues of sphinxes lead up from the shore, dominated by the mighty shafts of tall obelisks and stately colonnades. But it does not commonly occur to the traveller that, just as in America, so there on the Nile the wilderness preceded all this. Where those vast monuments of stone now rise, once stretched the tangled jungle of the Nile canyon, pathless for thousands of years save where the hunter's winding trail led down through the rustling reeds to the water's edge.

Here it was then that the prehistoric hunter, whose instinct for self-expression had been for ages quite content to ply the flint graving tool in carving symmetrical lines of game beasts along the ivory handle of a stone dagger, was transformed by fifty generations of social evolution into a royal architect, launching great bodies of organized craftsmen upon the quarries of the Nile cliffs, and summoning thence stately and rhythmic colonnades, imposing temples, and a vast rampart of pyramids, the greatest tombs ever erected by the hand of man, and the first great superstructures of masonry in any country.

Rarely does the modern pilgrim in Egypt realize that there was no civilized ancestry from

whom the prehistoric Nile-dweller might receive this inheritance of culture. For example, there was no hewn stone architecture anywhere on earth when the pyramids of Gizeh arose. In their own deepening experience and broadening vision we must find the magic which transformed those primitive hunters and their little settlements of wattle huts into a great society dominated by masterful men of grandly spacious imagination, of imposing monumental vision, whose prodigal hands, stripping off the shackles of tradition, transformed the one-time jungle into a marvellous home of the first known civilization and scattered its mighty monuments far up and down the river. He who knows the story of the transition from the prehistoric hunters of the Nile jungle to the sovereigns and statesmen, the architects, engineers, and craftsmen of a great organized society, which wrought these monumental wonders along the Nile at a time when all Europe was still living in stone-age barbarism, and there was none to teach a civilization of the past—he who knows all this knows the story of the first rise of civilization anywhere on the globe.

To the present writer a careful study of the facts now available seems to leave no doubt that civilization was born at the southeast corner of the Mediterranean. The recent disclosures in Babylonia, especially the remarkable discoveries at Ur, have not furnished conclusive evidence for establishing the remote dates which have been assigned to them. It is quite clear that the valley of the two rivers, the Tigris and the Euphrates, lay so far toward the north as to be immediately under the southern fringes of the Armenian ice-sheet in the glacial age. Prehistoric Assyria was thus exposed to the northern cold as well as to the ravages of the glacial floods, and with the Persian Gulf at that time extending inland as far north as the latitude of the northeastern corner of the Mediterranean, the alluvial plain known as early Babylonia had not yet been formed in an age when Egypt, protected by the Mediterranean from the rigors of the European Ice Age, was already rapidly out-distancing all her rivals in the advance toward civilization. By 3000 B.C. the art of Egypt was so ripe and so far advanced that it is surprising to find any student of early culture proposing that the crude contemporary art of the early Babylonians is the product of a civilization earlier than that of the Nile. There is but little room for doubt that Egypt led the way in the creation of the earliest known group of civilizations which arose on both sides of the land bridge between Africa and Eurasia in the fourth millennium B.C.

The important fact is the existence of such a civilized world at a time when Europe still lay in stone-age barbarism. In that earliest civilized world lay the roots of the civilization which our ancestors transplanted to the Western Hemisphere.

This recognition of the earlier human background, now so obvious to us, did not come all at once, for the inclusion of history itself in university instruction is an event less than two centuries old. The man who first gave history a recognized place in science was an ancient historian. It was Berthold Niebuhr who first grasped the fundamentals of Roman history in terms of human life as he found it all around him little more than a century ago. His studies of the course of Roman affairs are the first investigations of the career of a people, carried on with sound methods, and it is these methods of an ancient historian, clarified and improved as time went on, which have lifted history to its present

recognized place among modern sciences. It is perhaps no accident that Berthold Niebuhr's father, Carsten Niebuhr, was an Orientalist and an explorer of the ancient lands of the East. Associated with such studies from his earliest childhood, the younger Niebuhr's imagination was kindled by the tales his father told him of the older lands lying behind Greece and Rome. We are therefore able to understand that in 1829, only seven years after the decipherment of Egyptian by Champollion and twenty years before the decipherment of cuneiform writing by Rawlinson, Berthold Niebuhr ventured a prophecy that Nineveh would arise as the Pompeii of Western Asia, and that Assyrian civilization would not lack its Champollion. Thus it happened that in the hands of a specialist in ancient history, and furthermore in the closest contact with ancient Oriental history, the modern study of history was first developed as a methodically pursued scientific discipline.

It is the more remarkable therefore, that over half a century later, in undertaking his universal history begun in 1880, Ranke regarded the origins of society as no longer recoverable and the civilizations of the ancient Near East as wholly unconnected with the main stream of history. Only twenty years later, just at the close of the nineteenth century, Sir Arthur Evans began his epoch-making researches in Crete, which revealed early Cretan culture as the vital link between the civilization of Egypt and that of Southeastern Europe. Evans himself recognized the fact in these memorable words: "Ancient Egypt itself can no longer be regarded as something apart from general human history." While this was true of Egypt, it has now become equally true of Western Asia, especially of ancient Babylonia and Assyria. In the intercontinental region enfolding the eastern end of the Mediterranean, a group of civilized nations developed for ages before the rise of European culture and formed the earliest known civilized world. On the borders of this earliest civilized world of Egypt and Western Asia lay for some two thousand years the wilderness of savage Europe, stretching far westward to the Atlantic, untouched by civilization except at its southeastern corner, where the Greek islands looked southeastward to the mouths of the Nile and eastward toward Hittite Asia Minor. The fruits of thousands of years of human experience, garnered in the ancient Near East, thus passed easily and inevitably into the European wilderness. Today it is easy to survey in its main outlines the gradual emergence of Europe from prehistoric savagery, as the light of civilization, dawning slowly in the Southeast, after 3000 B.C., passed gradually westward across all Europe, till its further westward advance was halted for many centuries by the broad barrier of the Atlantic.

There are spots in Europe today where chance has brought strangely near together and left lying side by side the relics of the earliest prehistoric savages and the evidences of so-called modern civilization—the earliest and the latest points in the observable human career. The soil of the battle-scarred hills overlooking the river Somme in northern France is thickly strewn with fragments of steel shells which have penetrated deeply into the slopes and natural terraces made by the river ages ago. Today, when the great guns are silent, a few minutes' work with a shovel will uncover lying together in the gravels along the brow of the valley the flint fist-hatchet, the earliest surviving weapon of man, and the jagged fragments of the modern explosive steel shell. There they lie as you

unearth them, side by side, the flint fist-hatchet and the steel shell fragment, and the whole sweep of human history lies between them—a story of at least several hundred thousand years.

It is this conception of the unity of the human career which is perhaps the greatest achievement of historical study, since it gained a place analogous to that of natural science. For with the recognition of this unity we carry back the study of man into the geological ages from which he has emerged, and we link up human development with the unfolding of lower forms of life on our planet. We historians thus take our places side by side with the natural scientists, and while not claiming for our field the precision of method or result obtainable in a natural science, we are nevertheless taking up the process of evolution where the natural scientists leave it, and in following the upward course of the developing life of man we are tracing later stages of that same development which natural science has disclosed. And what more inspiring task than to follow that tremendous transformation by which the primitive forest of the stone-age savage has at last given way to the modern forest of factory chimneys.

The recognition of this imposing synthesis lays upon us historians a grave responsibility, but it is a responsibility which has emerged so recently that we have hardly become aware of it. How many historians have we in America who contemplate the human career as a whole? Or in doing so, how many have we had who have realized where the greatest body of evidence revealing the past of man still lies unsalvaged and unstudied? It is now a century and a quarter since the preliminary reports of Napoleon's corps of savants revealed to the civilized West the vast extent of the surviving human records in the Nile Valley alone. Over a century ago Champollion's great achievement of 1822 first enabled us to read those records of the Nile, and over a quarter of a century later, about 1850, Rawlinson penetrated the mystery of cuneiform. It has long been obvious that those two remarkable achievements pushed back the field of historical research on the basis of written documents almost three thousand years. Are we able to say that the historians of the Western World have stepped forward to occupy this new field?

It has been from the beginning a twofold task, requiring first the salvaging of the available evidence, and second its laborious interpretation and incorporation into the body of recognized knowledge. It is a remarkable fact, and I think also a regrettable fact, that the historians have left the salvaging of this evidence entirely to the archaeologists. Even so gifted an investigator as Burckhardt, when he came to picture Greek culture, using the same methods which have made his *Culture of the Renaissance* a universal classic, seemed unaware of the fact that a great body of Greek inscriptions revealed by exploration and excavation formed new sources of evidence without which his studies would be hopelessly obsolete. In contrast with this attitude is of course the unconquerable energy of Mommsen in pushing the work of the great *Corpus of the Latin inscriptions*, and the parallel enterprise which is bringing together the Greek inscriptions, although the leadership of the latter project has not been chiefly in the hands of the historians. The more familiar classic discipline, long entrenched in the great universities, and strongly represented in the European academies by men of outstanding ability, has

led to a full realization of the historian's responsibility to save from destruction the perishing evidences, and especially the written records of Greek and Roman civilization.

In the more recently disclosed field of history in the ancient Near East, however, there has been no such sense of responsibility displayed by historians either in Europe or America. The preliminary work of salvaging the evidence in the field has been left practically exclusively to the archaeologists and philologists in the universities and museums. Such efforts in the field have consisted of temporary expeditions, sometimes nothing more than a university teacher's sabbatic year's leave of absence. I well remember my first experience in the ancient East as a wandering pedagogue on an advance six months' leave of absence. It is now thirty-four years ago that I rode up and stood for the first time under the shadow of the vast temple of Medinet Habu opposite Luxor—a building with its enormous wall-surfaces covered with uncopied and unstudied historical records. There were thousands of square feet of these original sources. An inventory of my equipment for meeting this situation was as follows:

transportation

1 donkey on hire for the day, browsing near by;

stationery

1 pocket note-book;

photography

1 tiny Kodak hand-camera;

supplies

1 basket lunch and 2 bottles of water;

time

three-quarters of a day;

family resources

1 wife newly acquired, also browsing near by.

Such a situation would be fantastically ludicrous if it were not so pathetically futile. Today as I look back upon it, I can not but continually contrast it with our present headquarters at the same temple, with two large buildings including a scientific library, an elaborate graphic and photographic equipment, a non-native personnel of thirteen people, besides a staff of some fifty native servants and overseers, and a gang of several hundred native laborers.

But this transformation is a very recent matter. Nearly a quarter of a century later, when, in the summer of 1920, I returned from a year's absence, much of it spent in the Near East, the outlook was not promising. The exhaustion following the World War, and the postwar problems which knocked at our doors with imperious insistence, absorbed all

the time and energy of our historians. Even now the historians of America have little time or interest to devote to the Ancient World, and much more was this the fact in the years immediately following the war. In that same summer of 1920 I wrote the following paragraph:

The great centers of human life in the ancient world, the mighty cities and capitals of Babylonia, Assyria, Persia, Palestine, Syria, Asia Minor, and Egypt, the region where the earliest civilized societies arose out of savagery and barbarism to bring civilization to barbarian Europe—all these treasuries of human records which are rapidly perishing in the whole region about the eastern end of the Mediterranean lie there silently awaiting the spade of the excavator. I have seen the ruined capitals of the ancient East slumbering under their gloomy mounds at sunset, and many a time as the sun arose and dispelled the shadows it has seemed as if the banished life that once ebbed and flowed through those now dismantled and rubbish-covered streets must start forth again, till with a regret so poignant that it was almost physical pain I have realized the years that must elapse before these silent mounds can be made to speak again and reveal all the splendid pageant of their marvelous past.

It was obvious that neither the itinerant pedagogue on his sabbatical “Wanderjahr”, nor the casual archaeological expedition supported for a time by some museum or university could cope with a situation like this. Mommsen’s far-seeing plan for collecting the Latin inscriptions in one great Corpus, while he at first greatly underestimated the magnitude of the still unfinished task, was nevertheless from the first conceived as a project which must go on until all Latin records of this kind had been saved. What was true for Mommsen and his colleagues in salvaging the records of the Roman World, must be equally true for the historian who conscientiously faces his responsibility in the study of the ancient Oriental World. But what a colossal responsibility! The surviving remains in Egypt alone probably exceed in bulk all those of the combined Ancient World outside of the Nile Valley; and to this we must add the enormous extent of the surviving documents of Western Asia.

It is appalling to behold these priceless memorials of man’s past rapidly perishing with every passing year. The monuments of the ancient East are calling for a New Crusade, and the task of saving them for science is the greatest responsibility confronting the historian anywhere in the whole range of historical research. In the present writer’s judgment, it is a responsibility which can be successfully met, as far as America is concerned, only by some permanent agency organized as a headquarters from which can be despatched a whole series of carefully organized expeditions working at the same time and side by side, but each one investigating and salvaging the remains of one great civilization. The central organization here in America, like the unified command in the World War, must be able to keep these expeditions systematically operating in correlation with each other along the whole scientific frontier, which stretches in the Near East from the Black Sea on the north around the eastern end of the Mediterranean to the Upper Nile in the south—a front some 2000 miles long, which bends eastward in its centre to include Assyria and Babylonia, together with Persia and

its neighbors.

While these field operations are going on, the headquarters in America must be developed as the focus upon which shall converge the growing evidence collected by these expeditions in the field. This American centre must be able to receive the scientific returns from the field, to study and digest them, and eventually to incorporate them into the available body of knowledge where they may be employed in building up and restoring to us the lost or fragmentary chapters of the early human career. The work of the American headquarters thus eventuates in a task which is essentially historical, and the whole organization, whether in its field operations or its research projects at home, should be regarded as an agency aiming to serve the cause of history.

In the spring of 1920, returning from a rapid survey of the colossal task awaiting the historian in the ancient Near East, I could hardly dare to hope that such an organization as I have suggested above would ever be a human possibility. It seemed much more probable that it would always remain a paper dream, a thing one might draw up in one form or another on neatly typewritten sheets, which would always remain in a drawer of one's desk, keeping company with various other typewritten documents marked: "Plans for the Excavation of Armageddon", or "Plans for an Expedition to Salvage the Inscriptions of Egypt", or "Plans for a Hittite Expedition", or "Notes on the Assyrian Dictionary Project", etc., etc. Some of these briefs continued to look not less attractive on paper because they had lain buried in my desk for a quarter of a century. Would they ever take tangible form?

In the spring of 1919, Mr. John D. Rockefeller, jr., with his customary vision, had agreed to contribute \$10,000 a year for five years, to make possible some preliminary steps leading toward larger operations in the realization of these plans. A year later, on my return from the Near East, the same generous donor promptly raised his annual pledge to \$25,000 a year. It would not be possible within the limits of this address to sketch even in the briefest form the development which has followed. Suffice it to say that the modest organization, consisting at first exclusively of members of the department of Oriental languages at the University of Chicago, beginning work in the spring of 1919 on \$10,000 a year, with a personnel of four or five, was in 1927 operating on a budget of nearly \$300,000 and with a personnel of over fifty, a number which has now risen to sixty people.

It may fairly be expected at this juncture that the Oriental Institute should give some account of its stewardship during these first years of its existence. Beginning chronologically we should first mention the Prehistoric Survey, an effort to collect systematically the evidences still surviving in the ancient East, which disclose the earliest known stages of human life since man began to be an implement-making creature. Heretofore such work has been haphazard and temporary effort, and only two men, Pitt-Rivers and Schweinfurth, ever attempted anything but surface work on the earliest periods which may be called essentially geological. For this reason it was necessary to secure for this task well-qualified geologists possessing at the same time a

sufficient acquaintance with archaeology. Under the direction of Dr. K. S. Sandford of Oxford, assisted by W. J. Arkell, the Prehistoric Survey has now begun its third season in Egypt. The policy which these able young men were asked to follow was to determine the geological structure of the Nile Valley, now very insufficiently understood, and not to collect surface evidence primarily, but to search for human handiwork imbedded in the geological strata and therefore dated in terms of geological periods.

In following out these plans this survey has determined for the first time the southern limit of the prehistoric gulf now called the Nile Valley. It extended some seven hundred miles southward from the Mediterranean, to a point well south of Luxor. In this gulf, which the great river eventually entered, it formed a succession of five terraces, the highest terrace about one hundred and fifty and the lowest some twelve feet above present Nile level. Of these terraces the uppermost is of course the oldest and the others are later, the youngest being at the bottom of the series. This survey has found no evidences of man in the one hundred and fifty-foot terrace; but all the others contain human artifacts, the oldest being at the top in the one hundred-foot terrace. Since the age of the men who lived on this terrace, the river has cut down through the solid rock not only the hundred feet above present Nile level, but also the additional erosion below Nile level, which is a large but uncertain amount and which might vary greatly. While this erosion was going on, the Sahara was a vast, well-watered, and vegetation-covered plateau. Then the rainfall of Northeastern Africa gradually decreased, reducing the drainage and resulting erosion in the Nile Valley. The rate of erosion therefore must have declined. The age of these prehistoric men of the terraces is measured here by two natural processes, the desiccation of Northeastern Africa and the erosion of the Nile Valley. The geologists are reluctant to estimate the length of these processes in terms of years, but it is hardly likely that their length was less than several hundred thousand years.

In any case this Prehistoric Survey has found the oldest human remains ever discovered in the Near East. In this connection it should be mentioned that the survey has also found the first geologically dated human handiwork along the African shore of the Red Sea. As soon as the general framework of prehistoric human development in Northeastern Africa has been determined, it is intended to transfer the work of the survey to Western Asia, especially to the valley of the Tigris and the Euphrates, where no such researches have ever been carried on.

Within the historic age so-called, the Oriental Institute's work in Egypt has been chiefly devoted to salvaging written documents already known, but now perishing without having ever been adequately copied or studied. At Medinet Habu opposite Luxor, there is an enormous temple whose walls are covered with written and pictorial records which reveal the earliest emergence of Egypt in the military and political arena of the ancient Near East early in the twelfth century, B.C. It is exactly a century ago that Champollion, the great decipherer, first visited this temple, and with a draughtsman or two and a few ladders, began an effort to save the inscriptions it bears. It was an effort which calls forth our unbounded admiration, and we view the results of his work today with



reverence and gratitude. It was not the fault of Champollion that in his day accurate epigraphy was entirely unknown. Indeed we may say that in Champollion's generation the science of epigraphy had not yet been born. Even at the present day the accurate reproduction of ancient inscriptions is hardly a generation old, a statement which may easily be verified by anyone who will take the trouble to examine the copies of inscriptions published in the earlier instalments of the Latin Corpus. The history of research in Egypt since Champollion's day has been largely a tale of excavation, and while this work of excavation has been enormously valuable, it has overshadowed the more important responsibility for saving the written records already above ground.

At the temple of Medinet Habu, therefore, the Oriental Institute has erected two permanent buildings, containing living quarters, workrooms, photographic laboratory, and not least the first scientific library in Upper Egypt. The library building is the gift of Mr. Julius Rosenwald, while the books and a permanent endowment for its maintenance were contributed by the General Education Board. At this headquarters, under the direction of Dr. Harold H. Nelson, a corps of epigraphers and draughtsmen, assisted by the best possible modern photographic devices and equipment, are saving the wall records of the Medinet Habu temple. They will be published by the Oriental Institute at heavy cost in five or possibly six folio volumes, and the first of these volumes, which went to the printer last spring, should appear in the course of 1929.

The work of this Epigraphic Expedition has been expanded to include also the architecture of the temple as a beginning of a greatly needed Architectural Survey of Egypt. This new undertaking has involved the Institute in the excavation of the Medinet Habu buildings, especially the elaborate palace which was erected as an adjoining royal residence, really incorporated into the architecture of the temple itself. This excavation, conducted by Professor Uvo Hoelscher, has for the first time disclosed to us the details of a royal dwelling with five apartments, that of the Pharaoh, another for his queen, and three closely adjoining apartments, one for each of three ladies of the harem. Each of these apartments was supplied with a bath, and the equipment for water supply and drainage is still largely in place, although the palace was erected about 1200 B.C. It is greatly hoped that the excavation of the adjoining royal offices may disclose official records, perhaps written on papyrus. The Institute is planning to continue this architectural survey throughout the whole of Egypt.

It is also expected that the work of inscription salvage will continue, and it is planned to extend it as soon as possible to the opposite shore of the Nile to include the colossal temple of Karnak. This enormous building will demand the work of a great expedition for years; but the effort must pass on to other buildings and continue until all the written records of the Nile have been saved for science.

Some of these have already reached the national museum in Cairo, but the scientific staff of the Cairo Museum is too heavily burdened with administration to undertake the publication of the vast body of written records which the museum now includes. The largest group of written documents awaiting study in the museum is a great series of

wooden coffins, bearing certain enormously ancient religious texts written in ink on their interior walls. In some cases a single coffin contains as many as five or six hundred lines of writing. The coffins are usually built of massive cedar planks, drawn from the forests of Lebanon a thousand years or more before Solomon purchased his timber there for the temple at Jerusalem; for, as written in the coffins, these Coffin Texts, as we call them, are for the most part over four thousand years old, and the ancient sources from which they were copied into the coffins were probably much older. The coffins themselves begin to contain these texts in the twenty-third century B.C. Written in black ink, if they have been well protected, these texts are as legible today as when they were first written; but unfortunately they have often suffered damage and decay, even after they have reached the museum. In the great majority of cases the work of copying is therefore exceedingly difficult and laborious. Nevertheless their peculiar importance is ample compensation for the labor of copying; for in these writings we find emerging for the first time a new revelation, which was dawning upon the minds of these men of over four thousand years ago: the belief that felicity in the life beyond the grave will be reserved for those who have lived a morally worthy life on earth. In these documents therefore we have the earliest known evidence that man has discovered a realm of ethical values, a new arena of human achievement—the conquest of self, a victory higher than that of purely material conquest such as we find in those colossal royal tombs which we call the pyramids. By such purely material agencies as these titanic husks of masonry, in which they enveloped their royal bodies, the earlier pharaohs had sought to ensure purely physical survival; but after a lapse of five or six centuries which had revealed the futility of merely physical survival, we find in the Coffin Texts the dawning consciousness that worthy character will be the sole basis of survival and happiness after death.

Under the able editorship of Dr. Alan H. Gardiner of London, assisted by Dr. A. de Buck, the Oriental Institute has for six years past been engaged in copying and saving these texts. The coffins are taken to pieces in a large gallery in the Cairo Museum, the planks are set up on tables and photographed, and the hand copies, which contain much that is lost in a photograph, are carefully made and conscientiously checked. Another season will see the great Cairo series completed. The coffins in the European museums are also very nearly finished, and the few remaining in America can probably be completed in a single winter's work. Then the laborious task of editing, translating, and publication will begin—a task of several years, for the copies comprise many thousand lines of text. When the publication is completed, we shall at last be in a position to understand the famous Egyptian Book of the Dead, which is very largely built up from the Coffin Texts; but the text of the Book of the Dead has been so corrupted by careless scribes that, in spite of the fact that several translations into English exist, much of it is at present quite unintelligible.

As I have elsewhere said, such sources as the Coffin Texts disclose to us the fact that the Nile Valley was being transformed from a battlefield of purely material conquests into an arena of social forces which disclose the emergence of conscience and the earliest known cry for social justice, later to be taken up and sounded far down the ages by the

greatest prophets of the ancient East, Egyptian, Hebrew, Christian, and Moslem. At the same time other researches of the Institute are revealing man's earliest ability to contemplate rationally the visible world about him, and disregarding the shackles of inherited belief in demoniacal medicine, to make a rational effort to penetrate the mysteries of the human body. In the Edwin Smith Surgical Papyrus, the earliest known treatise on surgery, and at present the earliest known scientific discussion, the Institute is about to publish a document copied in the seventeenth century B.C., but without doubt a thousand years older. This extraordinary treatise reveals the fact that man's earliest ability to divest his mind of theological tradition and to contemplate the world from a rational point of view, is already discernible at least a millennium before the rise of Greek civilization introduced the complete emancipation of the human mind.

It will be observed that in such researches as the Coffin Texts project and the study of this surgical treatise, the Institute is disclosing the gradual unfolding of ancient human life in all directions, as the earlier, purely material conquests created a stabler social situation, in which permanence and stability of institutions offered the human spirit the opportunity and the stimulus, the security and the leisure, for the development of those new and intangible values of which the life of man had never before been aware.

Reference has already been made to the heavy burden of administrative work carried by the staff of the national museum of Egypt—a burden which led the Oriental Institute to undertake the publication of the great body of Coffin Texts preserved in that museum. This situation with regard to the staff, together with the manifest insufficiency of the present museum building, became increasingly evident as the work on the Coffin Texts proceeded, and eventually led to an effort to make outside aid available. It was under these circumstances that Mr. John D. Rockefeller, jr., made his proffer of a gift of ten million dollars for a new museum at Cairo and for the maintenance of an adequate scientific staff. In making the offer of this magnificent gift, the greatest ever placed at the disposition of humanistic and historical research, Mr. Rockefeller asked only for officially guaranteed assurances that the new museum would be administered for a term of years by a staff sufficiently large and scientifically competent. The gift was never refused, as has been commonly stated by the press, but after a reasonable lapse of time, lacking the indispensable assurances for which he asked, Mr. Rockefeller withdrew his offer of the gift.

It has been one of the purposes of the Institute from the first to do all in its power to see that the enormous body of original documents of every kind, already salvaged in the Near East, should be properly housed and protected in modern museum buildings where they may be subjected to the needed processes of physical conservation, installed, and exhibited as far as may be useful and instructive to the public, and above all exhaustively studied, published, and thus made accessible to scientists all over the civilized world. It was in pursuance of this policy that the Institute has done what it could in this direction in Egypt. As we turn now to take up the work of the Institute in Western Asia, it is gratifying to report more satisfactory results in Palestine, where Mr. John D. Rockefeller, jr.'s gift of two million dollars will for the first time enable the Palestine

government properly to house, preserve, exhibit, and study the memorials of a land whose past is more cherished and revered than the past of any other land. The new museum building will occupy a noble site just outside the walls of Jerusalem at the northeast corner of the city, where it will command an impressive prospect of the Temple Mount, the city walls, and the Mount of Olives. The architectural plans are about completed and the building will be ready for occupancy in 1930.

The Institute has realized from the first the vital importance of effective attention to Western Asia, where the amount of evidence to be salvaged is overwhelming. So large has been the volume of cuneiform documents, the innumerable multitude of clay tablet writings, that it has ceased to be possible for the individual scholar to keep abreast of the new materials. Every published instalment of new records has brought with it a list of unfamiliar words, which the cuneiform scholars have never seen before, and of which they often do not know the meaning. In the earlier days of cuneiform research each scholar kept his card catalogue of such new words, forming his own personally compiled dictionary. The day has long since passed when the strength and time of the individual scholar were equal to this task. Six years ago, therefore, the Oriental Institute organized a staff of collaborators consisting chiefly of graduate students and doctors of the University of Chicago, and under the editorship of Dr. D. D. Luckenbill, then professor of Assyriology in the same institution, the work of compiling a comprehensive dictionary of the ancient Assyrian language was begun. The plan was to file every occurrence of each word together with its context—a method so successfully followed in the production of the great Murray Dictionary of the English language at Oxford, and also by the Egyptian Dictionary at Berlin, a project which has been going on for over thirty years. Our Assyrian Dictionary materials at present contain nearly six hundred and seventy-five thousand alphabetically filed cards, a block of material which probably represents somewhat more than two-thirds of the available cuneiform sources. In this work we shall have when completed the first Assyrian dictionary to be based on all the known cuneiform documents. After Dr. Luckenbill's lamented death in June, 1927, Dr. Edward Chiera of the University of Pennsylvania was called as his successor, and Dr. Chiera is now in charge of this great dictionary task.

The work of the Institute in Western Asia, however, has not been confined to home projects carried on here in America. Already in its first winter's work in 1919–1920, the preliminary reconnaissance of the Institute in Western Asia included a hazardous expedition along the Middle Euphrates, which resulted in salvaging a group of wall paintings, the oldest of which date from the first century of the Christian era, and prove to be the first, and thus far the only known surviving Oriental ancestors of Byzantine painting. The later paintings of the group belong to the third century of our era. They reveal to us a group of Roman soldiers at worship, led by their garrison commander. These are the easternmost representations of Roman legionaries ever found, and the great fortress of Dûra-Europos, which contains the paintings, has been disclosed by further excavation as a Hellenistic foundation which is furnishing priceless evidences of the commingling of East and West in that cosmopolitan age.

In 1925, by the generous aid of Mr. John D. Rockefeller, jr., the Institute was able to begin the excavation of the historic site of Armageddon (Megiddo), the powerful stronghold of central Palestine which was so often the strategic centre of power between Asia and Africa. The commodious house which this expedition has erected at Armageddon serves as the headquarters of the Oriental Institute in Western Asia. Begun under the leadership of Dr. Clarence S. Fisher as field director, the work has been continued under Mr. P. L. O. Guy. The task of salvaging all the evidence in this enormous mound will consume years of labor. At present the excavations have passed down through four levels, and the lowermost of these seems to be a city of King Solomon. Its clearance has disclosed a series of stables, in interesting confirmation of the Book of Kings, which tells us of Solomon's use of Armageddon as a centre of his horse-marketing operations. While the walls of the building are mostly gone, the massive stone piers which supported the roof are still in position; they still display the tie-holes where the horses were fastened, and a number of the mangers are still preserved.

The portable monuments discovered include a large number of Egyptian scarabs and other indications of Egyptian influence. Early in the work a massive fragment of a huge stone stela was discovered, bearing the name of the Pharaoh Shishak whom we know from the Book of Kings as the conqueror of Palestine in the tenth century B.C., and whom his own records in Egypt proclaim as having captured Armageddon. At the same time a number of Babylonian cylinder seals with admirably cut intaglios and cuneiform inscriptions, besides the statue of a Hittite warrior-god, demonstrate the presence of foreign influence on the Asiatic side. We are now beginning to see the streets and houses, and to behold for the first time the town plan of a Solomonic city. For the Jerusalem of Solomon has long since perished, and we are now uncovering an outlying city of his kingdom, where we can make our first observations among the buildings, like the stables we have just mentioned, which were erected in the reign of the most splendid of the Hebrew kings. This fieldwork is equipped and organized on a permanent basis, and it is expected to continue until all the available evidence in Palestine has been duly salvaged.

Among the northerners whom the Egyptian sculptors have depicted on the walls of our temple at Medinet Habu, we not infrequently find the Hittites. In the ruins of Armageddon we have found the statue of a Hittite warrior-god. During the World War, as is now well known, the researches of Hrozný and Forrer resulted in the decipherment of Hittite cuneiform, revealing a totally new world in which the so-called Hittites are discovered as actors in that great cycle of the Trojan Wars, which have thereby become a well-established sequence of historical events thus disclosed to us in contemporary Hittite sources. We begin to discern the far-reaching Asiatic background in constant contact with which Greek civilization arose. In the investigation of this situation the Oriental Institute is deeply interested.

Three years ago a preliminary exploring expedition sent out by the Institute under H. H. von der Osten as field director, resulted in the discovery of over fifty hitherto unknown

Hittite sites, towns, settlements, and cities. On the basis of these observations and with funds contributed by the General Education Board, a mound known as Alishar Hüyük some one hundred and twenty-eight miles east-southeast of Angora was chosen as the first centre of intensive work. Here the excavations under Dr. Erich Schmidt have for two seasons past been revealing for the first time the sequence of evidence to be expected in such a mound, especially the stratigraphically dated pottery, as revealed by the successive strata lying one over the other. No such body of observations has ever been made in a Hittite mound, for no site of Hittite origin has ever been systematically cleared for this purpose. The mound of Alishar therefore is being used as a source for the new and fundamental data which are indispensable to the understanding of the evidence and the dating of the discoveries to be revealed by future Hittite excavation. Among the materials furnished by this excavation the most notable are perhaps a series of Hittite bodies, the first ever found, which should therefore reveal to us for the first time the race of the Hittites as determined by the physical anthropologists. These bodies are now in course of investigation by Dr. Fay Cooper Cole of the University of Chicago. It is a pleasure to express here our appreciation of the cordial spirit of cooperation which the officials of the Turkish government have exhibited toward the Oriental Institute since these Hittite researches began.

These Hittite investigations, following closely upon the heels of Hittite decipherment, are now in a stage about like that of Egyptology immediately after the decipherment by Champollion a century ago, when the great decipherer himself was the first professor of the new science of Egyptology. Hittite, however, deciphered as it was during the Great War, has been somewhat slower in developing as a branch of university teaching and research. There has never yet been a professor of Hittite.

Such were the situation and the record of the Oriental Institute in November, 1928, operating almost exclusively on temporary pledges, the latest of which would expire in 1932, and with an endowment of only \$250,000. Was this research laboratory for the study of early man soon to disband its various staffs, forsake its buildings, and cease operations, or could it look forward to permanent operations? This question, a very pressing one a month ago, has now been answered.

I am authorized to announce that the Oriental Institute is now assured a splendid new building, an annual grant which ensures the maintenance of its research projects for the next ten years, and an endowment for teaching which will enable the Institute to call to its ranks a group of the leading Orientalists and historians of the world. These new funds form the larger part of plans for a total endowment of nine and a half million, which will place the Institute and its programme of research and teaching on a permanent basis. Henceforth we shall be able for the first time to look upon the Oriental Institute as a permanent agency, to be employed in meeting this great responsibility for saving and interpreting to the modern world the vast body of perishing human records which still lie scattered far across the distant lands of the ancient Near East.

As a result of this splendid support the Oriental Institute is now able to lay out a

programme which will include teaching, research, publication, and a new building. The teaching staff will be comprehensive and will include the establishment of the first chair of Hittitology. Investigation in this new science, both at the University of Chicago and in field expeditions, will be carried on as permanent research projects. Among these it is hoped that the Institute may produce the first dictionary of Hittite, in connection with the development of the Assyrian dictionary. At the same time Sumerian, the language which was the first to be written in cuneiform, and which was deciphered a little earlier than Hittite, will also be represented both in the teaching and in the researches carried on at the Institute, and it is therefore planned also to appoint a professor of Sumerian, who will likewise be the first to occupy such a post.

The programme of the Institute, indeed, makes a highly specialized teaching staff indispensable. To man the staffs of its research projects both at home and abroad, it will be called upon to train many of its own personnel. To deal effectively with the great body of cuneiform documents there must therefore be available a cuneiform group including two general Assyriologists, besides the Hittitologist and Sumerologist just mentioned. All of these specialists will devote as much time as possible to the Assyrian dictionary. In Egyptology there must likewise be a substaff of at least two men, one for the later age of Demotic and Coptic and the other for the earlier period of classical Egyptian. Both of these men will be training young recruits for service with the Epigraphic Expedition. In Hebrew and Arabic the present staff of three men now in the department of Oriental languages is sufficient. The above group of nine men will form the philological and interpretative staff of the Institute. To these must be added another group teaching the history of civilization as the researches of the Institute disclose it. This group will necessarily include a teacher of field archaeology and practical field methods; a professor of Oriental history, another of Oriental and Mediterranean archaeology, and finally a professor of Oriental art.

Under these thirteen men and often serving as their assistants and research associates, the Institute will be able to appoint a small and carefully selected group of fellows, each receiving a fellowship of \$2000 a year. Whenever it becomes necessary or useful to send them out to the field for special service with one of the field expeditions, a special fund will make it possible to pay the travelling expenses of these appointees, whether teachers or fellows. Such service will be part of the fellows' training and will often be invaluable to the researches of the teaching members of the Institute; for teaching and research will be so closely associated in the Institute that it will sometimes be difficult to distinguish between them.

Such a programme of combined teaching and research will require an extensive headquarters building here in America. There must in the first place be ample space to receive the large bodies of original monuments and other materials which the field expeditions will be sending in. There must be a laboratory with complete equipment, where they may be put through the preservative processes of physical conservation and then carefully consigned to storage magazines, or installed in museum cases. For the proper exhibition of important and instructive monuments the building must contain a

series of large exhibition halls, forming the museum of the Institute. There must also be a group of work-rooms for the study of these materials, and their use in teaching will require class-rooms, seminar rooms, a large lecture hall, and especially a library and reading room, with offices for the two librarians. The Institute is already issuing an extensive series of publications, which will necessitate editorial offices, a draughting room, and a photographic laboratory with photostatic equipment. The business and administrative affairs of such an organization with an income and personnel exceeding those of the average college, will of course also require offices for the administrative staff. This building is now being planned and the ground will be broken within the next few months.

The walls of this first laboratory dedicated to the greatest transition in the whole course of evolutionary development, will not inappropriately rise close beside the imposing new cathedral recently dedicated to the upbuilding of religious life at the University of Chicago. For the disclosures which the researches of the Oriental Institute should bring to the world will contribute to make more clear to all modern men that imposing vista of the human past which saw the emergence of the highest human values, and transformed our father Man from savagery in some remote cavern, where at most he could count five by the aid of his fingers, into a godlike creature who reached out to the stars on those Babylonian plains and made the first computations which have at length enabled us to plumb the vast depths of the universe. It was along with such responses to the visible world of Nature around him in the ancient East that these early men began to look also within and first became conscious of an inner world—a world of new and higher values, the hardly audible whispers of inner impulses about to become the imperious voice of conscience. It was there in the ancient East that the power of character first dawned in the human heart, and with it the realization of social obligations which character lays upon the individual. Here emerge for the first time these fundamentals of enlightened religion and the basis of the great religions which have since arisen in the ancient Near East.

There are some who have fancied that such investigations, dealing with an immature age, concern man exclusively in his endeavors to appropriate the purely material values of the physical world around him, and that it was not until the advent of the Hebrews and especially of Greek culture that we can follow the aspiring soul of man in such a sense that we are at once conscious of kinship and fellowship with him. In following the life of man in the ancient Orient our sense of kinship and of fellowship with him is strangely enhanced and intensified when we realize that in the lives of these men of the East the capacity for contemplation was emerging for the first time in human experience. The flowering of the human spirit is far older than we have fancied.

I wonder if Spenser realized how old were some of the thoughts which he has phrased so beautifully in the *Faerie Queene*. In the speech of Despair we find the following lines in praise of death, which it is very instructive to place beside the thoughts of an ancient Egyptian Job, who was ruminating on the same subject nearly 2000 years before Christ, that is some 3600 years before Spenser was born.



Spenser

He there does now enjoy eternal rest,  
Is not short pain well borne that brings long ease,  
And lays the soul to sleep in quiet grave?  
Sleep after toil, port after stormy seas,  
Ease after war, death after life, does greatly please.<sup>2</sup>  
The Egyptian Job  
Death is before me today,  
Like the recovery of a sick man,

Like going forth into a garden after sickness  
Death is before me today,  
Like the course of the freshet,  
Like the return of a man from the war-galley to his house.

It was under the burden of suffering and misfortune that early man first gained the capacity to contemplate human life; it was under the shadow of affliction and death that the contemplative life first emerged. Those who have so often quoted Vergil's familiar words, "et haec olim meminisse juvabit", have probably not been aware that the same reflection had been coined in the ancient East 2000 years before Vergil lived, when the Egyptian Sindebad, in telling of his own hardships, exclaimed: "Happy he who tells of his misfortunes after they are past!" It is to this ancient East of our cultural ancestry that we of the Oriental Institute are turning.

The inspiring task which confronts America in the Near East can not be achieved without the aid of a new generation of young Americans who are willing to spend the years necessary to gain the training and equipment without which we can not hope to meet these new responsibilities which await the historian in the ancient Orient. Such new recruits, both young men and young women, may look forward to a life-work of absorbing interest and of ideal usefulness to science, coupled with a living return for labor achieved. Great opportunities await the young historians in this field. It will be a life of some sacrifices. Those who elect to undertake it must set their faces to the East, feeling a deep reverence for the life of man on the earth and highly resolving to devote their all to this New Crusade. To such spirits it will not be irksome to dwell among the memories of the past; to them the recovery of the unfolding life of man will not be a toilsome task, but rather a joyful quest, the modern quest for the Holy Grail, from which arduous journeys and weary exile in distant lands will not deter us. For in this crusade of modern scientific effort in the ancient Orient, we know what the first crusaders could not yet discern, that we are returning to ancestral shores.

As the address above attests, James Henry Breasted was among the foremost proponents of the "New History," which rejected the emphasis on politics and matters of state in historical scholarship. His most important work was the History of Egypt from the

Earliest Times to the Persian Conquest (2nd ed., 1909)[back to top]

#### Notes

The paper contains some quotations, not indicated as such, from the writer's convocation address entitled "The New Past", published in the University of Chicago Record, Oct., 1920; and also from his article in Scribner's Magazine, Nov., 1928. Faerie Queene, IX. 40 ff.

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## THE ORIENTAL INSTITUTE MUSEUM

The Mesopotamian Gallery reopened on October 18, 2003.

The Persian Gallery reopened on September 9, 2000.

The Egyptian Gallery reopened on May 29, 1999.

The remaining two galleries will reopen, in succession, over the next several years.

Please call Museum Information at the number below for more precise information.

The Oriental Institute is a museum and research organization devoted to the study of the ancient Near East. Founded in 1919 by James Henry Breasted, the Institute, a part of the University of Chicago, is an internationally recognized pioneer in the archaeology, philology, and history of early Near Eastern civilizations. The Institute has undertaken projects in every part of the ancient Near East, including the Nile Valley, Mesopotamia, Persia, parts of the Ottoman Empire, and the lands of the Bible. Institute scholars also maintain research projects in Chicago, such as dictionaries and lexicons of ancient

Akkadian, Hittite, Demotic, Egyptian, and Sumerian.

ANE in the World MapIt was in the Near East that the earliest civilizations of the ancient world arose, beginning as a heterogeneous group of cultures that began to crystallize into urban societies of literate states and empires around 3000 B.C. in both Egypt and Mesopotamia. Among the achievements of the geographically and chronologically diverse cultures that arose in this area are the domestication of wild grains (including wheat and barley) and animals (such as sheep, goats, and cattle), and the invention of writing and the alphabet.

## ORIENTAL INSTITUTE MAP SERIES

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The Haskell Oriental Museum, opened in 1896, originally housed objects from both the Near and Far East.

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View of the Egyptian Gallery of the Haskell Oriental Museum in 1896. Many famous artifacts were represented by plaster replicas. At this time, the modest collection was gathered by purchase, and through financial support of British archaeological expeditions.

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View of the north room of the Haskell Oriental Museum, 1922. This exhibit featured objects purchased by Breasted in Egypt in 1919-20. Prominent artifacts in the rear of the scene are the cartonnage mummy case of Meresamun, a rear view of a statue of Sekhmet, and the square statue base of Djedhor inscribed with an autobiographic inscription. Photograph by John J. Jena.

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THE ORIENTAL INSTITUTE - A BRIEF HISTORY

Special Exhibit at the Haskell Oriental Museum, northern room, 1922. This exhibit featured objects purchased by Breasted in Egypt in 1919-20. Many of the greatest treasures of the Oriental Institute Museum collection are visible, including sections of the Book of the Dead (Papyrus Ryerson), mounted on the rear wall; limestone statues from the tomb of Nykauinpu at Giza grouped at the rear; and a granodiorite statue of a god in the center foreground. Photograph by John J. Jena.

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James Henry Breasted with his wife and son Charles, at the Amada Temple, Egyptian Nubia, 1906.

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James Henry Breasted in his office at Haskell Hall in 1929. To the right is a clay prism of Assyrian king Sennacherib, plates of the Edwin Smith Surgical Papyrus, a box of dictionary cards, and a replica of a bust of king Akhenaton.

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A workman of the Iraq Expedition examines a hoard of statues excavated at Tell Asmar, Iraq, 1934. The statues are now in the Oriental Institute Museum and the Iraq Museum, Baghdad.

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The office of the Assyrian Dictionary in Haskell Hall, 1922.

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Peter F. Dorman, Field Director of the Epigraphic Survey, collates a drawing of a scene in the Luxor Temple. The results of that work were published in 1994 as *Reliefs and Inscriptions at Luxor: The Festival Procession of Opet in the Colonnade Hall*.

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The Epigraphic Survey measuring the facade of the temple of Ramesses II at Abu Simbel, 1905-6. Mrs. Breasted and her son can be seen to the right of the ladder.

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## THE ORIENTAL INSTITUTE - A BRIEF HISTORY

Computers increasingly are being used to document archaeological sites. John Sanders, Head of the Oriental Institute Computer Laboratory, processes data from the Giza Plateau Mapping Project.

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The current Oriental Institute, which opened in 1931.

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THE ORIENTAL INSTITUTE - A BRIEF HISTORY

View of the main entrance to the Oriental Institute.

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THE ORIENTAL INSTITUTE - A BRIEF HISTORY

Tympanum over the main entrance to the Oriental Institute. The personification of the East (represented by an Egyptian scribe, left) gives a wall fragment from the temple of the Fifth Dynasty king, Sahure, to the personification of the West. This gift is meant to represent the Eastern origins of the Western writing system. Behind each of the central figures are symbols of Eastern and Western civilizations. Sculptor: Ulric H. Ellerhusen. Tympanum designed by James Henry Breasted.

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[http://oi.uchicago.edu/OI/INFO/OIBH/Broughton\\_4.html](http://oi.uchicago.edu/OI/INFO/OIBH/Broughton_4.html)

14 captures

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THE ORIENTAL INSTITUTE - A BRIEF HISTORY

View of a gallery of the Oriental Institute Museum, 1994, showing Egyptian mummies, funerary reliefs and a colossal winged bull from the palace of king Sargon of Assyria. Photograph by John Broughton.

Revised: April 14, 2000

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[http://orientalinstitute.uchicago.edu/OI/INFO/OIBH/Broughton\\_4.html](http://orientalinstitute.uchicago.edu/OI/INFO/OIBH/Broughton_4.html)

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## THE ORIENTAL INSTITUTE - IN THE BEGINNING

### WILLIAM RAINEY HARPER AND THE NEAR EAST

#### THE CHICAGO CONNECTION

#### THE HASKELL ORIENTAL MUSEUM

#### JAMES HENRY BREASTED

#### THE HONEYMOON

#### THE ORIENTAL EXPLORATION FUND & THE FIRST EXPEDITION, 1903-4

#### THE FIRST EPIGRAPHIC SURVEY, 1905-7

#### ANCIENT RECORDS

#### THE ORIENTAL INSTITUTE

#### INTO THE FIELD

External Link: [James Henry Breasted's 1928 Address to American Historical Association](#)

### WILLIAM RAINEY HARPER AND THE NEAR EAST

The University of Chicago has been a center of ancient Near Eastern studies ever since its founding in 1891. An early commitment to that field was made by the university's first president, William Rainey Harper, who was wooed away from a promising career at Yale by John D. Rockefeller, Sr. Harper brought to the presidency both administrative acumen and his own specialization in ancient Hebrew and the Old Testament. From July 1, 1891, until his untimely death at the age of 49 in 1906, Harper served not only as the president of the new university but also as chairman of the Department of Semitic Languages. Harper enthusiastically recruited a faculty, established a museum, and initiated a program of field research so that by the end of his presidency, Near Eastern studies had become an integral part of The University of Chicago.

### THE CHICAGO CONNECTION

The devastating Chicago Fire of 1871 left the city's downtown area and its cultural institutions in ruins. Rising from the ashes, Chicago entered the Gilded Age as one of America's principal centers of commerce, industry, and culture. Enormous wealth, generated by rapid developments in agriculture, transportation, meat-packing, and steel production, created an elite who channeled some of their time and resources into philanthropic pursuits for the benefit of the citizens of Chicago.

Between 1871 and 1900, civic-minded Chicagoans worked to lay suitable foundations for the city's cultural heritage. They rebuilt, refurbished and founded an array of institutions including the Chicago Historical Society, the Chicago Academy of Sciences,

Lincoln Park Zoo, the Art Institute of Chicago, the Field Museum of Natural History, the Chicago Symphony and the Chicago Opera.

The dazzling, neo-classical "White City" at the 1893 World's Columbian Exposition proudly proclaimed Chicago's cultural aspirations to thousands of visitors from all over the world. On the Midway in Jackson Park, fair-goers could shop for "antikas" in the stalls of "Cairo Street," visit a replica of the façade of an ancient Egyptian temple and explore a "Nubian Village." Elsewhere at the fair, prim-and-proper Midwesterners were scandalized by the gyrations of a belly-dancer known as "Little Egypt."

Wealthy Chicagoans had the opportunity to see the real Near East as they embarked upon the "Grand Tour." They marvelled at the pyramids, explored ruined cities of Mesopotamia and sought their Christian roots and confirmation of the Bible in the Holy Land. They also brought back ancient artifacts purchased during their travels. In 1890, the Art Institute of Chicago acquired its first Egyptian object. Four years later, Edward Ayer of Field Museum of Natural History visited Egypt to make major purchases of antiquities. That same year, the Haskell Oriental Museum was founded at the new University of Chicago, adding a third museum in Chicago which had a collection of ancient Near Eastern artifacts!

#### THE HASKELL ORIENTAL MUSEUM

Near Eastern studies at the new University of Chicago acquired a permanent home when, with the enthusiastic encouragement of President Harper, Mrs. Caroline E. Haskell donated funds toward the construction of an Oriental Museum to be dedicated to the memory of her husband.

The Haskell Oriental Museum was completed in 1896. The Department of Semitic Languages was moved from its cramped quarters in Cobb Hall into the new building along with the Departments of Comparative Religion and Semitic Languages. William Rainey Harper served as the first director of the Museum and James Henry Breasted was the assistant director.

The early collections of Near Eastern artifacts arrayed in the ground floor galleries of the Haskell Museum were described as "a few plaster-cast reproductions and a small group of exhibition cases containing the little collection of antiquities." The core of the Egyptian collection had been purchased by Breasted in Egypt in 1894-95. Over the succeeding years it grew rapidly, augmented by donations of excavated artifacts given in return for the University's contributions to the Egypt Exploration Fund and Egyptian Research Account in London. Further excavated materials were obtained with the financial support of the Chicago Society of Egyptian Research, which was organized in 1897. The goals of this local association were to assist fieldwork in order to bring a "just share of the antiquities thus discovered" to Chicago and to inform members about ancient culture and history.

## JAMES HENRY BREASTED

William Rainey Harper was responsible for establishing ancient Near Eastern studies at The University of Chicago, but his responsibilities as President necessitated that he assemble a highly qualified faculty to ensure the growth of the Department of Semitic Languages. The trust and confidence he showed in James Henry Breasted was to ensure the University's prominence in Near Eastern studies.

Breasted was born in Rockford, Illinois in 1865. He received a degree in pharmacy in 1886, but soon afterward succumbed to a long-standing interest in Hebrew studies and enrolled at the Congregational Institute (now the Chicago Theological Seminary). After graduating in 1890, Breasted went to Yale to study Semitic languages under William Rainey Harper. Harper encouraged him to take up the new speciality of Egyptology. As an incentive, Harper promised "If you will go to Germany and get the best possible scientific equipment, no matter if it takes you five years, I will give you the professorship of Egyptian in the new University of Chicago!"

The following year, Breasted traveled to Berlin to study Egyptian, Arabic and Hebrew. His degree was awarded with honors in 1894. His dissertation (in Latin!) was a study of the "monotheistic" hymns of the Amarna period. He was the first American to receive a Ph.D. in Egyptology, and that same year, as promised by Harper, he became the first professor of Egyptology in the United States.

Breasted was a scholar of great intellect coupled with tremendous charisma. He was able to expound upon the value and relevance of ancient Near Eastern studies in such a way as to transform influential listeners into loyal supporters. He had the capability to "dig not [only] in Egypt, but in Wall Street."

## THE HONEYMOON

In 1894 Breasted not only received his Ph.D. and the promised teaching position in Chicago, but he also married a young American woman, Frances Hart, whom he had met and courted in Germany. Their honeymoon was spent that same year along the Nile. What sounds like an idyllic and romantic trip may have been something more akin to a busman's holiday, for although it was Breasted's honeymoon and his first opportunity to visit Egypt, President Harper requested that he acquire antiquities for The University of Chicago and copy ancient inscriptions.

As Mrs. Breasted reported in a letter: "Tuesday [January 15, 1895] we spent over here at the 'North Tombs' (Tell el Amarna) - I reading and husband as usual, copying." At Deir el Bahari in Thebes, Breasted cleared a tomb "with the help of his sailors." Breasted also spent time talking with dealers and local fellahin as he made purchases of Egyptian antiquities for the Haskell Oriental Museum. A memorable purchase of four mummies was prefaced by "dickering three quarters of a day" over the price. Once the arrangements had been settled, Breasted hired camels to carry the mummies to the river where they were loaded "right into our bedrooms and [we] did not lose any sleep."

The opportunity for Breasted to examine the monuments of Egypt firsthand helped

determine the future direction of his work. He was shocked by the inaccuracies of many previously published versions of hieroglyphic inscriptions, and he resolved to devote his energies to making accurate copies of the ancient texts. As he wrote: "I am now laying plans to copy not merely the historical, but all the inscriptions of Egypt and publish them."

**THE ORIENTAL EXPLORATION FUND & THE FIRST EXPEDITION: BISMAYA, 1903-4**  
The momentum achieved by Harper and Breasted encouraged John D. Rockefeller Sr. to give \$50,000 toward their research. This sum, with other private donations, enabled The University of Chicago to mount its first full-scale expedition to the Near East. Harper was confronted by conflicting aims: Should the Department excavate a Mesopotamian site as suggested by his Assyriologist brother Robert Francis Harper, or should the funds support the epigraphic survey championed by Breasted?

The matter was settled in favor of Mesopotamia. In 1903, William Rainey Harper organized under his own direction the "Oriental Exploration Fund (Babylonian Division) of The University of Chicago" and set about searching for a place to excavate in Iraq. While on a tour of the Middle East, Harper met an American minister, Edgar J. Banks, and appointed him field director to work on behalf of the University at any site for which he was able to obtain a concession.

On October 3, Banks was granted permission to excavate at Bismaya (or Bismya) in central Mesopotamia. Work began on Christmas Day 1903 and continued through May 1904. It was resumed in September for eight days until a misunderstanding with the Ottoman officials caused them to close the expedition. Early in February, 1905, the excavations were resumed under the directorship of an architect, Victor S. Persons, who remained at the site until the end of July.

Banks' work showed that Bismaya (ancient Adab) had been inhabited for at least 2000 years, from the Uruk period (ca. 3400 B.C.) through Kassite times (ca. 1150 B.C.). The expedition uncovered a massive ziggurat, several temples, a palace, at least one archive of tablets, private houses, and a cemetery.

The more than a thousand artifacts brought back to Chicago from Bismaya at last provided the Haskell Oriental Museum with a Mesopotamian collection, which included important pieces of sculpture, stone relief carving, and a large number of clay tablets.

#### **THE FIRST EPIGRAPHIC SURVEY, 1905-7**

When it became impossible to continue excavating at Bismaya, the balance of the Oriental Exploration Fund was used to sponsor an epigraphic survey of Egypt and Nubia. In 1905, James Henry Breasted set off to record the architecture and inscriptions in southern Egypt, from Abu Simbel south to Wadi Halfa. He was accompanied on this trip by his wife Frances and eight year old son Charles, and a professional staff composed of Victor Persons, former director of the excavations at Bismaya, and a



photographer. During this first season (November 1905 to April 1906), the group devoted forty days to documenting the great temple of Abu Simbel.

The second season (October 1906 to March 1907) included the noted artist Norman de Garis Davies. From Meröe, "The University of Chicago caravan" marched south to Khartoum and, eventually, to the Third Cataract, recording the temples of Nubia. The trip was not easy; at one point they were nearly shipwrecked, the temperature soared to 135 degrees, and the photographer, battling abrasive sand, was forced to develop his glass plate negatives in the Nile waters.

The two seasons of the first epigraphic survey had a lasting result. They produced over a thousand documentary photos of Nubian temples, and during the course of the expedition Breasted developed epigraphic techniques that with minor modifications, were to be employed for all subsequent surveys.

## ANCIENT RECORDS

In 1895, the Department of Semitic Languages resolved to produce a series of twenty-three volumes entitled Ancient Records to serve as the tools and instruments for teaching the ancient cultures. The original publication plan, which was never fully realized, called for six volumes of Assyrian and Babylonian records to be edited by Robert Francis Harper, professor of Assyriology (and brother of President Harper), five volumes of Palestinian and Syrian records under the authority of President Harper himself and twelve volumes of Egyptian texts translated by James Henry Breasted.

## THE ORIENTAL INSTITUTE

"What I could do if I could only find some one ready to invest a few thousand in my scientific work!" - J.H. Breasted

Just as President Harper and John D. Rockefeller, Sr. made grand plans that culminated in the establishment of The University of Chicago, the younger generation, Breasted and John D. Rockefeller, Jr., joined forces. Breasted had long been known to the Rockefeller family. A letter from Mrs. Rockefeller indicates that Breasted's enormously successful textbook Ancient Times, was standard bedtime reading for the children of the New York household.

Officially, the two men came into contact in 1919 when Breasted applied to the General Education Fund, a Rockefeller-supported agency, for monies to undertake a survey of the Near East and for the endowment of a research institute.

Breasted's proposal brought the first of more than one million dollars in grants awarded personally by Rockefeller and resulted in the establishment of an institute at The University of Chicago dedicated solely to the study of the ancient Near East. The younger Rockefeller led the way in donations, and, in 1919, Martin Ryerson, the President of the Board of Trustees of The University of Chicago, approved the formation of "The Oriental Institute" to be housed in the Haskell Oriental Museum.

Envisioned as a "laboratory for the study of the rise and development of civilization," The Oriental Institute was devoted to Breasted's quest to trace ancient man's "progress" toward civilization and to document the steps in the development of ancient cultures of the Near East.

The First Expedition of 1919-20, undertaken with the initial Rockefeller grant, was to have a profound impact upon the direction and character of the new Oriental Institute. In the course of the survey, Breasted and his colleagues selected sites for excavations over the next decade and a half, and purchased hundreds of significant antiquities to add to the collection of the museum. A decade later, Breasted wrote to his benefactor, "Your support and encouragement have enabled me to accomplish things for science which I never dreamed were possible."

## INTO THE FIELD

Using the information collected during the 1919-1920 survey, the newly established Oriental Institute embarked upon an ambitious program of excavations and regional studies throughout the Near East. Beginning with the first large-scale excavation at Megiddo in 1925, teams from The Oriental Institute fanned out to work at sites in Turkey, Syria, Persia, Egypt and Iraq, until Chicago scholars were represented in all countries of the Near East. Researchers from The University of Chicago were pioneers in the use of interdisciplinary field teams and in conducting regional surveys and settlement studies of significant areas of the Near East. They also were responsible for establishing many of the basic chronologies for ancient Near Eastern cultures using materials obtained through carefully controlled and documented stratigraphic excavations. Today, The Oriental Institute is still a leader in ancient Near Eastern scholarship and supports active field projects in Egypt, Iraq, Jordan, Syria, and Israel.

Revised: November 29, 2001

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ORIENTAL INSTITUTE DIRECTORY

## LISTINGS OF FACULTY AND STAFF

### GENERAL E-MAIL ADDRESSES

### DEPARTMENT PHONE NUMBERS

## ORIENTAL INSTITUTE DIRECTOR

Gil Stein

[gstein@uchicago.edu](mailto:gstein@uchicago.edu)

773-702-9514

### GENERAL E-MAIL ADDRESSES

[oi-museum@uchicago.edu](mailto:oi-museum@uchicago.edu)

[oi-suq@uchicago.edu](mailto:oi-suq@uchicago.edu)

[oi-library@uchicago.edu](mailto:oi-library@uchicago.edu)

[oi-publications@uchicago.edu](mailto:oi-publications@uchicago.edu)

[oi-administration@uchicago.edu](mailto:oi-administration@uchicago.edu)

[oi-membership@uchicago.edu](mailto:oi-membership@uchicago.edu)

[oi-education@uchicago.edu](mailto:oi-education@uchicago.edu)

### DEPARTMENT PHONE NUMBERS

|              |                                                        |
|--------------|--------------------------------------------------------|
| 773-702-9514 | Administrative Office                                  |
| 773-702-9543 | Assyrian Dictionary                                    |
| 773-702-0989 | Computer Laboratory                                    |
| 773-702-9519 | Conservation Laboratory                                |
| 773-702-9512 | Department of Near Eastern Languages and Civilizations |
| 773-702-9528 | Demotic Dictionary                                     |
| 773-702-9513 | Development Office                                     |
| 773-702-9514 | Director's Office                                      |
| 773-702-9524 | Epigraphic Survey                                      |
| 773-702-9853 | Fax Machine for the Oriental Institute                 |
| 773-702-9527 | Hittite Dictionary                                     |
| 773-702-9592 | Journal of Near Eastern Studies                        |
| 773-702-1677 | Membership Office                                      |
| 773-702-9924 | Museum Archives                                        |
| 773-702-9507 | Museum Education and Public Programs (Adult Education) |
| 773-702-9520 | Museum Office                                          |
| 773-702-9518 | Museum Registration                                    |
| 773-702-1240 | Publications Editorial Office                          |

|              |                           |
|--------------|---------------------------|
| 773-702-9508 | Publications Sales Office |
| 773-702-9537 | Research Archives         |
| 773-702-9522 | Security                  |
| 773-702-9510 | Suq Gift and Book Shop    |
| 773-702-9509 | Suq Office                |
| 773-702-9507 | Volunteer Guides          |

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### MEMBERSHIP INFORMATION

The print versions of the Oriental Institute Annual Report are available for members as one of the privileges of membership. They are not for sale to the general public. They contain yearly summaries of the activities of the Institute's faculty, staff, and research projects, as well as descriptions of special events and other Institute functions.

### 2002-2003 ANNUAL REPORT

### 2001-2002 ANNUAL REPORT

### 2000-2001 ANNUAL REPORT

### 1999-2000 ANNUAL REPORT

1998-99 ANNUAL REPORT

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ORIENTAL INSTITUTE MEMBERSHIP INFORMATION

QUESTIONS ? - Contact Membership Office via Email

## ELECTRONIC MEMBERSHIP FORM

### PAPER MEMBERSHIP FORM

#### BASIC MEMBERSHIP

|           |                                   |
|-----------|-----------------------------------|
| \$50/year | Annual                            |
| \$75/year | Sustaining                        |
| \$40/year | Senior (age 65 and up)            |
| \$40/year | UC/UCH Faculty and Staff          |
| \$40/year | National Associate (USA only)     |
| \$20/year | Student (USA only)                |
| \$50/year | Foreign (any address outside USA) |

Basic membership in the Institute includes a free subscription to the members' newsletter, the Annual Report, and invitations to Institute programs, such as lectures, special events, and the Annual Dinner. Members receive a 10% discount in the Suq, the Institute's museum shop, and a 20% discount on most purchases made from the Oriental Institute publications sales office. All members can enroll at a discount in classes, seminars, symposia, and workshops for adults and children offered by the Institute, join the Members' Travel Program, and use the Research Archives, one of the most comprehensive libraries of ancient Near Eastern material in the United States. Family membership entitles all persons in a single household to enroll in programs at the members' rate. All members who give \$50 or more will be listed in the honor roll of the Annual Report. Memberships are renewable annually and may be in two names at the same address. Student members must use a mailing address in the United States, and be full-time registrants in a degree program. Students may register on-line, but will need to mail proof of registration to The Oriental Institute Membership Office/1155 East 58th Street/Chicago, IL 60637. National Associates must use a mailing address in the United States, and live more than 100 miles from Chicago.

#### ASSOCIATES

|            |              |
|------------|--------------|
| \$100/year | Supporters   |
| \$250/year | Contributors |
| \$500/year | Sponsors     |

Associates of the Institute are members who give annually at the supporting level or above. These dues bring all of the benefits of basic and family membership, as well as invitations to Associate Evenings, featuring gallery talks, informal dinners and tours with Institute faculty, and private exhibit previews.

#### JAMES HENRY BREASTED SOCIETY

\$1,000/year      Society Patrons  
\$2,500/year      Director's Circle

The James Henry Breasted Society is a special category of membership formed to provide an annual renewable source of unrestricted funds for the most pressing research projects of the Oriental Institute. In addition to all of the benefits of basic and associate membership, James Henry Breasted Society members receive invitations to meet in small groups with Institute and visiting scholars, as well as Director's invitations to dinners, receptions, and other events. Other benefits include limited use of the Institute galleries for private functions, two complimentary tickets to the Annual Dinner (four for members of the Director's Circle), advance notice of trips offered by the Members' Travel Program, and a complimentary Oriental Institute publication.

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PAPER MEMBERSHIP FORM

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THE ORIENTAL INSTITUTE MUSEUM

Campus MapDIRECTIONS TO THE ORIENTAL INSTITUTE (By Car and Public Transportation)

ORIENTAL INSTITUTE MUSEUM

1155 East 58th Street  
Chicago, Illinois 60637 USA

773-702-9520 - Museum Office

## ORIENTAL INSTITUTE MUSEUM AND STORE (SUQ) HOURS

Tuesday 10:00 am to 6:00 pm  
Wednesday 10:00 am to 8:30 pm  
Thursday 10:00 am to 6:00 pm  
Friday 10:00 am to 6:00 pm  
Saturday 10:00 am to 6:00 pm  
Sunday noon to 6:00 pm.  
Closed Mondays

### ADMISSION IS FREE

Suggested Donation: \$5.00 for adults, \$2.00 for children under 12.

If you plan on bringing a group of more than 10 people,  
please check with the Education/Volunteer Office at 702-9507  
to avoid gallery congestion.

Photography, including built-in and/or attached flash, IS PERMITTED in the museum galleries without permission. Use of tripods, monopods, or additional lighting units, however, IS NOT PERMITTED.

Items NOT PERMITTED in the museum galleries: food or drinks, backpacks, umbrellas, and parcels or bags larger than 11"x13". Also, please turn off any cellular devices.

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DIRECTIONS TO THE ORIENTAL INSTITUTE



The Oriental Institute is located on the campus of the University of Chicago, in the southside Chicago community of Hyde Park, at 1155 East 58th Street, Chicago, IL 60637.

## ORIENTAL INSTITUTE MUSEUM HOURS

## MAP OF THE UNIVERSITY OF CHICAGO CAMPUS

### Automobile Directions:

#### VIA LAKE SHORE DRIVE

#### VIA I-94 (Dan Ryan Expressway)

#### VIA I-55 (Stevenson Expressway)

#### VIA CHICAGO SKYWAY

## PARKING RECOMMENDATIONS

### Public Transport Directions:

#### VIA CTA TRAIN/BUS FROM O'HARE AIRPORT

#### VIA OMEGA SHUTTLE SERVICE FROM O'HARE AIRPORT

#### VIA CTA TRAIN/BUS FROM MIDWAY AIRPORT

#### VIA CTA BUS FROM MIDWAY AIRPORT

#### VIA METRA TRAIN FROM DOWNTOWN

#### VIA LAKE SHORE DRIVE

1. Take Lake Shore Drive south, from downtown Chicago, to the 47th Street exit.
2. Turn right off the exit ramp onto 47th Street.
3. Drive west on 47th Street (under railroad tracks, and stop light beyond) to Woodlawn Avenue (a stoplight), and turn left.
4. Drive south on Woodlawn Avenue to 58th Street, and turn right.
5. Continue one block to 1155 East 58th Street (left side of street), at University Avenue.

6. See PARKING Recommendations.

VIA I-94 (Dan Ryan Expressway)

1. Take I-94 south from downtown, or north from Indiana, to the Garfield Blvd. (55th Street) exit.
2. Drive east on Garfield Blvd. through Washington Park, where Garfield Blvd. becomes 55th Street.
3. Continue east along 55th Street to Woodlawn Avenue, and turn right.
4. Drive south on Woodlawn Avenue to 58th Street, and turn right.
5. Continue one block to 1155 East 58th Street (left side of street), at University Avenue.
6. See PARKING Recommendations.

VIA I-55 (Stevenson Expressway)

1. Take I-55 east until it ends at Lake Michigan, exiting on Lake Shore Drive south.
2. Take Lake Shore Drive south to the 47th Street exit.
3. Continue west to Woodlawn Avenue (the third stoplight), and turn left.
4. Drive south on Woodlawn Avenue to 58th Street, and turn right.
5. Continue one block to 1155 East 58th Street (left side of street), at University Avenue.
6. See PARKING Recommendations.

VIA CHICAGO SKYWAY:

1. Take the Chicago Skyway north to the Stony Island exit, and continue north.
2. After 60th Street, turn left onto a divided boulevard, the Midway Plaisance.
3. At Woodlawn Avenue (the second stoplight), turn right.
4. Drive two blocks north on Woodlawn Avenue to 58th Street and turn left.
5. Continue one block to 1155 East 58th Street (left side of street), at University Avenue.
6. See PARKING Recommendations.

PARKING RECOMMENDATIONS:

1. There is a 3-story Public Parking garage on 55th Street (Garfield Blvd.) at Ellis Ave. (stop light). This garage is free on weekends (parking costs run from 8:00am to 4:00pm weekdays).
2. Street parking is difficult to find around campus during regular University operating hours.

VIA CTA TRAIN/BUS FROM O'HARE AIRPORT

1. From inside O'Hare Airport, follow the signs "Trains To City".
2. Purchase a train ticket WITH A TRANSFER for the CTA bus.
3. Exit the train at either the Washington, Monroe, or Jackson Street stations in downtown Chicago, and proceed up to street level on Dearborn Street.
4. Walk one block east to State Street.
5. Take the Jackson Park Express CTA bus (Number 6) south to Hyde Park, which is on the south side of Chicago.
6. Get off the bus at 57th Street, adjacent to the Museum of Science and Industry.
7. Walk west on 57th Street for nine blocks to University Avenue.
8. Turn left, and walk one block to 58th Street.

9. The Institute is on the southeast corner, 1155 East 58th Street.

#### VIA OMEGA SHUTTLE SERVICE FROM O'HARE AIRPORT

1. From inside O'Hare Airport, follow the signs for Ground Transportation.
2. Ask an attendant where to board the Omega Shuttle to Hyde Park, on the south side of Chicago.
3. Exit the limousine at the Rockefeller Memorial Chapel stop, on the University of Chicago campus.
4. Walk one block north on Woodlawn Avenue to 58th Street.
5. Turn left, and walk one block to University Avenue.
6. The Institute is on the southeast corner, 1155 East 58th Street.

#### VIA CTA TRAIN/BUS FROM MIDWAY AIRPORT

1. From inside Midway Airport, follow the signs "Trains To City".
2. Enter the "Skybridge" which connects the airport with the CTA station, crossing Cicero Avenue.
3. Purchase a train ticket WITH A TRANSFER for the CTA bus.
4. Exit the train at the State/Lake station in downtown Chicago, and proceed down to street level on State Street.
5. Take the Jackson Park Express CTA bus (Number 6) south to Hyde Park on the southside of Chicago.
6. Get off the bus at 57th Street, adjacent to the Museum of Science and Industry.
7. Walk west on 57th Street for nine blocks to University Avenue.
8. Turn left, and walk one block to 58th Street.
9. The Institute is on the southeast corner, 1155 East 58th Street.

#### VIA CTA BUS FROM MIDWAY AIRPORT

1. From inside Midway Airport, follow the signs "Trains To City".
2. Proceed to the place where you purchase a CTA train ticket, which is located at the bus terminal for Midway Airport.
3. Take the Garfield Blvd. (55th Street) bus east (approximately 30-45 minutes) to Hyde Park on the southside of Chicago.
4. Get off the bus at University Avenue., and walk three blocks south to 58th Street.
5. The Institute is on the southeast corner, 1155 East 58th Street.

#### VIA METRA TRAIN FROM DOWNTOWN

1. From the Randolph Street Station, at Randolph Street and Michigan Ave., take the Metra Electric (ME) train south to the 57th Street stop. NOTE: ALL TRAINS STOP AT 57TH STREET.
2. Exit the station, turn right, and walk west on 57th Street for five blocks to Woodlawn Avenue.
3. Turn left, and walk one block south to 58th Street.
4. Turn right, and walk one block west to University Avenue.
5. The Institute is on the southeast corner, 1155 East 58th Street.

#### RETURN TO ORIENTAL INSTITUTE MUSEUM

#### RETURN TO ORIENTAL INSTITUTE - GENERAL INFORMATION

Revised: August 25, 2005

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Further Evidence Concerning Judah b. Solomon And The "Tower Of Las Metamis"



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## THE ORIENTAL INSTITUTE MUSEUM

Campus Map [DIRECTIONS TO THE ORIENTAL INSTITUTE \(By Car and Public Transportation\)](#)

### ORIENTAL INSTITUTE MUSEUM

1155 East 58th Street

Chicago, Illinois 60637 USA

773-702-9520 - Museum Office

## ORIENTAL INSTITUTE MUSEUM AND STORE (SUQ) HOURS

Tuesday 10:00 am to 6:00 pm

Wednesday 10:00 am to 8:30 pm

Thursday 10:00 am to 6:00 pm

Friday 10:00 am to 6:00 pm

Saturday 10:00 am to 6:00 pm

Sunday noon to 6:00 pm.

Closed Mondays

### ADMISSION IS FREE

Suggested Donation: \$5.00 for adults, \$2.00 for children under 12.

If you plan on bringing a group of more than 10 people,  
please check with the Education/Volunteer Office at 702-9507  
to avoid gallery congestion.

Photography, including built-in and/or attached flash, IS PERMITTED in the museum galleries without permission. Use of tripods, monopods, or additional lighting units,

however, IS NOT PERMITTED.

Items NOT PERMITTED in the museum galleries: food or drinks, backpacks, umbrellas, and parcels or bags larger than 11"x13". Also, please turn off any cellular devices.

Revised: March 1, 2005

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## DIRECTIONS TO THE ORIENTAL INSTITUTE

The Oriental Institute is located on the campus of the University of Chicago, in the southside Chicago community of Hyde Park, at 1155 East 58th Street, Chicago, IL 60637.

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## MAP OF THE UNIVERSITY OF CHICAGO CAMPUS

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VIA CTA TRAIN/BUS FROM MIDWAY AIRPORT

VIA CTA BUS FROM MIDWAY AIRPORT

VIA METRA TRAIN FROM DOWNTOWN

## VIA LAKE SHORE DRIVE

1. Take Lake Shore Drive south, from downtown Chicago, to the 47th Street exit.
2. Turn right off the exit ramp onto 47th Street.
3. Drive west on 47th Street (under railroad tracks, and stop light beyond) to Woodlawn Avenue (a stoplight), and turn left.
4. Drive south on Woodlawn Avenue to 58th Street, and turn right.
5. Continue one block to 1155 East 58th Street (left side of street), at University Avenue.
6. See PARKING Recommendations.

## VIA I-94 (Dan Ryan Expressway)

1. Take I-94 south from downtown, or north from Indiana, to the Garfield Blvd. (55th Street) exit.
2. Drive east on Garfield Blvd. through Washington Park, where Garfield Blvd. becomes 55th Street.
3. Continue east along 55th Street to Woodlawn Avenue, and turn right.
4. Drive south on Woodlawn Avenue to 58th Street, and turn right.
5. Continue one block to 1155 East 58th Street (left side of street), at University Avenue.
6. See PARKING Recommendations.

## VIA I-55 (Stevenson Expressway)

1. Take I-55 east until it ends at Lake Michigan, exiting on Lake Shore Drive south.
2. Take Lake Shore Drive south to the 47th Street exit.
3. Continue west to Woodlawn Avenue (the third stoplight), and turn left.
4. Drive south on Woodlawn Avenue to 58th Street, and turn right.
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## VIA CHICAGO SKYWAY:

1. Take the Chicago Skyway north to the Stony Island exit, and continue north.
2. After 60th Street, turn left onto a divided boulevard, the Midway Plaisance.



3. At Woodlawn Avenue (the second stoplight), turn right.
4. Drive two blocks north on Woodlawn Avenue to 58th Street and turn left.
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7. Walk west on 57th Street for nine blocks to University Avenue.
8. Turn left, and walk one block to 58th Street.
9. The Institute is on the southeast corner, 1155 East 58th Street.

#### VIA OMEGA SHUTTLE SERVICE FROM O'HARE AIRPORT

1. From inside O'Hare Airport, follow the signs for Ground Transportation.
2. Ask an attendant where to board the Omega Shuttle to Hyde Park, on the south side of Chicago.
3. Exit the limousine at the Rockefeller Memorial Chapel stop, on the University of Chicago campus.
4. Walk one block north on Woodlawn Avenue to 58th Street.
5. Turn left, and walk one block to University Avenue.
6. The Institute is on the southeast corner, 1155 East 58th Street.

#### VIA CTA TRAIN/BUS FROM MIDWAY AIRPORT

1. From inside Midway Airport, follow the signs "Trains To City".
2. Enter the "Skybridge" which connects the airport with the CTA station, crossing Cicero Avenue.
3. Purchase a train ticket WITH A TRANSFER for the CTA bus.
4. Exit the train at the State/Lake station in downtown Chicago, and proceed down to street level on State Street.
5. Take the Jackson Park Express CTA bus (Number 6) south to Hyde Park on the southside of Chicago.
6. Get off the bus at 57th Street, adjacent to the Museum of Science and Industry.

7. Walk west on 57th Street for nine blocks to University Avenue.

8. Turn left, and walk one block to 58th Street.

9. The Institute is on the southeast corner, 1155 East 58th Street.

#### VIA CTA BUS FROM MIDWAY AIRPORT

1. From inside Midway Airport, follow the signs "Trains To City".

2. Proceed to the place where you purchase a CTA train ticket, which is located at the bus terminal for Midway Airport.

3. Take the Garfield Blvd. (55th Street) bus east (approximately 30-45 minutes) to Hyde Park on the southside of Chicago.

4. Get off the bus at University Avenue., and walk three blocks south to 58th Street.

5. The Institute is on the southeast corner, 1155 East 58th Street.

#### VIA METRA TRAIN FROM DOWNTOWN

1. From the Randolph Street Station, at Randolph Street and Michigan Ave., take the Metra Electric (ME) train south to the 57th Street stop. NOTE: ALL TRAINS STOP AT 57TH STREET.

2. Exit the station, turn right, and walk west on 57th Street for five blocks to Woodlawn Avenue.

3. Turn left, and walk one block south to 58th Street.

4. Turn right, and walk one block west to University Avenue.

5. The Institute is on the southeast corner, 1155 East 58th Street.

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#### RETURN TO ORIENTAL INSTITUTE - GENERAL INFORMATION

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The editor of Abzu is Charles E. Jones, Research Archivist - Bibliographer at The Oriental Institute at the University of Chicago. Contact the editor directly at [cejo@midway.uchicago.edu](mailto:cejo@midway.uchicago.edu).

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### Introduction

The Research Archives of the Oriental Institute is a non-circulating collection of books and other publications relating to the ancient Near East for the reference and research of Oriental Institute faculty, staff, students and members. Its materials span the history of the ancient Near East from prehistoric times through the Late Antique period and reflect the interests and work of its users and benefactors.

In 1970 the library of the Oriental Institute was moved to the Joseph Regenstein Library and integrated with the newly consolidated collections of the University of Chicago Libraries. The faculty and staff of the Oriental Institute, feeling the need for a reference collection both more extensive than that provided by even the best of private collections maintained by members of the faculty and staff of the Oriental Institute, and more accessible than the university library system, decided to consolidate the various bibliographical resources available in the Oriental Institute.

The Research Archives, as this collection was called, opened in the Autumn of 1972. At that time the collections included the Director's Library (being primarily the private library of James Henry Breasted [Egyptology and general Near Eastern studies]); the Seele library [Egyptology, Archaeology]; the Edgerton library [Egyptology, Demotic and Greek Papyrology]; and remnants of the Megiddo field library [Syro-Palestinian Archaeology]. Since its founding, the Research Archives has benefited from the donation of important collections including the libraries of John Hadley [Assyriology]; Richard T. Hallock [Assyriology, Elamology]; Michael B. Rowton [Assyriology, Syro-Mesopotamian Studies]; Charles F. Nims [Egyptology], and Linda Ricketts [Demotic and Greek Papyrology]. In addition, many other individuals have made important contributions of individual titles or small collections, notably the Anna Bruce Mackenzie Memorial Collection [general Near East; Travel; Exploration].

The Research Archives is housed in the former quarters of the old Oriental Institute Library. The Reading Room, which was described by James Henry Breasted as "the